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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. V No. 16] MONDAY 1—1—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

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FOR

VICTORY.

OUR PARACHUTE MARK SILK A WAR SPECIALITY.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY FOR CIVILIAN REQUIREMENTS.

We request civilian customers to wait for the Happy and Victorious termination of the

WAR

for resumption of Normal civil supplies.

To those who have sent us Greetings, to our Subscribers, Contributors, Readers, and their dependents, we convey the Best Wishes of the Season!

We hope that much prosperity and happiness will come to them during the New Year!

The Rationalist.

Monday 1-1-1945.

Christ, Christmas, And New Year

Christians the world over celebrate the week as a time of Good Cheer, and as a season during which to extend messages of Good-will and Happiness to friends, near or distant.

For, 1948 years ago, Jesus Christ, the Saviour, is understood to have come into the world through the blessed Mary at Bethlehem in Judea. The exact date of his birth is not known, but in the 4th Century, 28th December and 6th January were in vogue. The general adoption of the 26th December, first in the West and then in the East, is said to have come into vogue in the 5th Century.

Christ was born four years before A.D., and was crucified at 30 A.D., just 34 years old, his wisdom awakened at birth, his manhood just awakening!

What shall we say of his life? **A Great Man, a great Moralist, a great Preacher, a great Healer,** and **a great Martyr!** What a concentration of greatness in a small span of life!

He lived only 34 years; yet his name has filled the world, and guided the lives of a good slice of mankind already for 1914 years: and who shall compute for how many millenniums it will continue to do so in the future? He who shall compute the possible duration of the world itself may!

HIS PRECEPTS BEAR REPEATING TO-DAY AS THEY DID 1900 YEARS AGO.—

BLESSED ARE THE POOR IN SPIRIT. BLESSED ARE THEY THAT MOURN.

BLESSED ARE THE MEEK.

BLESSED ARE THEY WHO HUNGER AND THIRST AFTER RIGHTEOUSNESS.

BLESSED ARE THE MERCIFUL

BLESSED ARE THE PURE IN HEART, BLESSED ARE THE PEACEMAKERS.

BLESSED ARE THOSE PERSECUTED FOR RIGHTEOUSNESS' SAKE.

UNLESS YOUR RIGHTEOUSNESS ECCEEDS THAT OF THE SCRIBES AND PHARISEES YOU SHALL NOT ENTER THE KINGDOM OF HEAVEN.

SWEAR NOT AT ALL; LET YOUR COMMUNICATION BE YEA OR NAY.

RESIST NOT EVIL, BUT WHOEVER SHALL SMITE YOU ON THE RIGHT CHEEK, TURN TO HIM THE OTHER ALSO. IF ANY MAN SUE YOU AT LAW AND TAKE YOUR COAT, LET HIM HAVE YOUR CLOAK ALSO.

LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM THAT PERSECUTE YOU.

WHEN YOU GIVE ALMS OR DO CHARITY DO NOT SOUND A TRUMPET BEFORE YOU; LET NOT YOUR LEFT HAND KNOW WHAT YOUR RIGHT HAND DOES.

LAY NOT UP FOR YOURSELF TREASURES UPON EARTH, WHERE MOTH AND RUST CORRUPT, AND THIEVES BREAK THROUGH AND STEAL.

LAY UP FOR YOURSELF TREASURES IN HEAVEN, FOR WHERE YOUR TREASURE IS THERE YOUR HEART ALSO WILL BE.

TAKE NO THOUGHT OF YOUR LIFE FOOD, OR RAIMENT, BUT SEEK THE KINGDOM OF GOD AND HIS RIGHTOUSNESS.

JUDGE NOT, THAT YOU BE NOT JUDGED

ALL THINGS WHATEVER THAT YOU WISH OTHERS TO DO TO YOU, DO YOU EVEN SO TO THEM.

They are a mouthful! They are worth ruminating over, and digesting!

These principles of life Christ inculcated within the short span of his brief but illustrious life,

Without newspapers, without the radio, without paid propagandists, with only his youth, his devine voice, and flaming thoughts, he built up a pedestal on which to-day stand Roman and Orthodox Catholics numbering 44 crores, and Protestants 20 crores, or 64 crores of the human race!

His religion is to-day being propagated among the above by the following schools of thought. The Church of the Apostolic age, The Church of the first six centuries, Roman Catholicism, The Greek Church, The Protestant Churches, The Lutheran Church, The Anglican Church, The Non-conformist Churches, Presbyterianism, The Baptists, Congregationalism, Wesleyan Methodists, Society of friends, Swedenborgianism, Catholic Apostolic Church, and Unitarianism.

All these, whatever their doctrinal differences, are this week celebrating the glory of an immortal human being who lived a chequered life and died a cruel death! His birth on this globe is deemed to mark a new dawn for man's happiness, and the world rejoices and celebrates the occasion, with kind thoughts and kindly acts!

The past year has been one of grave trial to Christian nations. Sorrow and suffering have been their lot, even as they were Jesus's. His teachings alone should have fitted them for their ordeal, and sustained them in it!

The future in the New Year seems to be over-shadowed by dark clouds, with the silver lining scarcely visible. Yet, with a wrung heart we offer to them and the world one word of hope: The Master has shown that after suffering and death there is Resurrection! So the Nations' wounds will be healed, and new Joy and Happiness in life will come to them!

Our prayer is that 1945 may bring it to them! But human destinies are in God's hands!

Editor.

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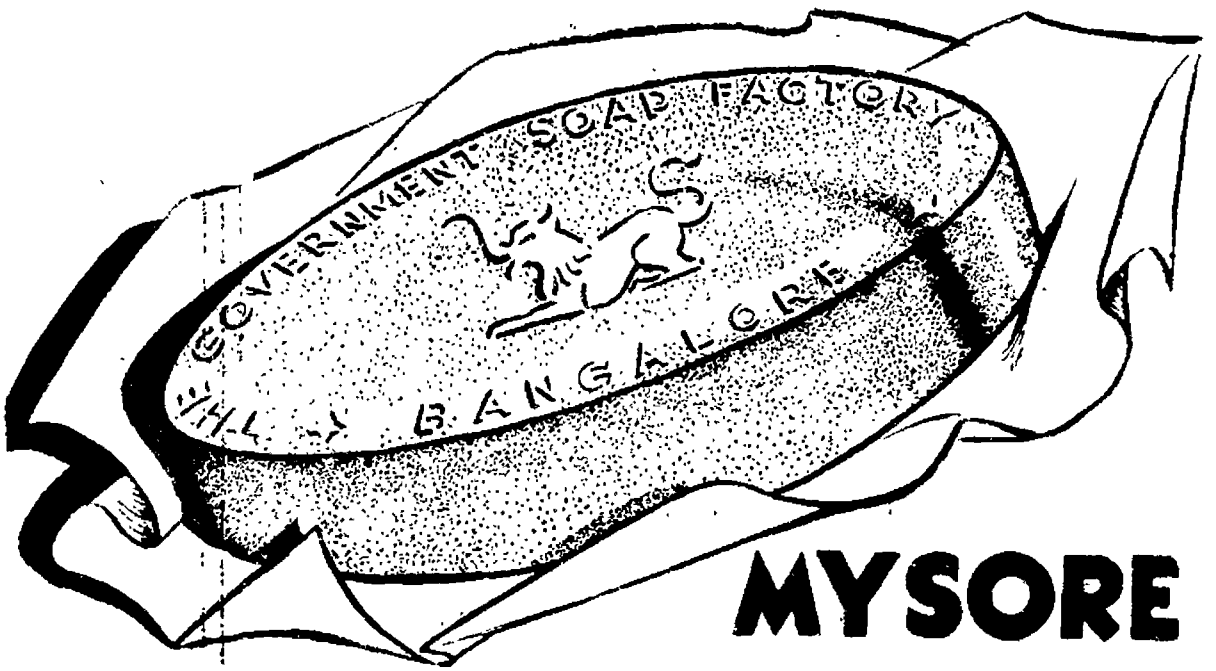
A Prayer for World Peace

Not more of Light we ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies;
Not greater strength, but how to use
The power that we possess;
Not more of love, but skill to turn
A frown to a caress;
Not more of joy, but how to feel
Its kindling presence near,
To give to others all we have
Of courage and of cheer.
No other gift, dear God, we ask,
But only sense to see
How best the precious gifts to use
We have received from Thee.
Give us all fears to dominate,
All holy joys to know,
To be the friends we wish to be,
To speak the truth we know;
To love the pure, to seek the good,
To lift with all our might,
All souls to dwell in harmony
In Freedom's perfect light.

—The Rosicrucian Fellowship, U.S.A.

THIS IS THE SOAP –

THAT IS HELPING THOUSANDS OF WOMEN TO GAIN A BEAUTIFUL SKIN IN INDIA



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MARVELS OF TO-MORROW

At the soft but insistent buzz at his ear, Bill Smith awoke and stretched. "Factory calling," he yawned. "Turn on the sun, Jane. It's a dull day."

His wife reached up, flicked a switch, and a big bowl in the far corner glowed A shaft of golden light fell upon the bed. Bill stretched himself on the coverlet under the warm, artificial sun rays "How I ever got properly awake before we had this beats me," he said to his wife.

Mrs. Smith gave the order for coffee and eggs down the telephone; then picked up the newspaper which had shot out of the pneumatic letter tube, and propped herself up on the pillow to read the headlines to Bill.

Bill went into the bathroom—one of the new-type shower cubicles, seven feet by four by three (space is still a consideration even in these big workers' dwelling blocks in 1946). He hummed under the hot shower, gasped under the cold salt water douche which closed his pores and invigorated his whole system.

"Here's baby," said his wife, when he came back into the bedroom. She had rung through to the central creche, ascertained that her baby was awake, and got him on the television set.

Bill waved and made affectionate faces. His infant son made joyous noises and waved both arms. Nurse reported all well, although the night had been a disturbed one—baby was teething.

NO FANTASTIC DREAM

"In the old days," observed Bill to his wife, "that would have meant a sleepless night for you, and me, too; and probably we'd have been rowing one another by now"

"Ah, but they didn't have these big community blocks then" said his wife.

"Dad was telling me," said Bill, pulling on an elastic sweater over his open-neck shirt (jackets and waistcoats and collars had gone the way of unwrapped bread, and meat exposed in shops open to the dust and dirt of the streets). "Dad was telling me that back in his day these sun lamps cost thirty quid apiece. He used to make 'em."

"I shouldn't wonder," said his wife. "But then everything was different. They hadn't got television, had they? Or not properly. You had to find your own doctor, and, maybe, go running for him sometimes, instead of having one right in the building—and a dentist, too."

"Well, I'll be getting down to the work bus," said her husband, briskly. "Meet me at the pool for a swim at five, and we'll see a talkie afterwards"

Fantasy? Well, maybe by 1946 this workingman's home will represent a new model workers' colony promoted by some such giant business as Imperial Chemical Industries, rather than a characteristic British workers' home of the period. But we are headed for the living standard envisaged in this home of the future; and this glimpse of the future is less fantastic than the home life of the intelligent wage-earner of 1936 would have looked to his predecessor of 1906.

As for the working man of a century ago, the life of his great-grandson to-day would appear to him to be incredible—too bright, easy, varied, assured, to be true.

The picture I have sketched has its basis in the facts and tendencies of to-day. In London large houses are being displaced by the apartment building, centrally heated, and with centralized services. The huge block in which Mr. H. G. Wells now has his London home has a Tube station in the basement, and a garden with flagged walks laid out on the flat roof.

Gradually, this centralizing and concentrating process will spread to all the classes of the community.

The entire hope of an expansion era, with all that such an era connotes of a new reign of prosperity, rests, indeed, upon better homes, and more comfortable and scientific living methods. The whole forces of recovery, and of progress, are bent upon improving homes and the facilities for comfort, communication, education, pleasure, and living generally, in and around the home.

PROOF AGAINST ALL WEATHER

At the National Physical Laboratory a new research and experimental department has been opened to investigate the problems of acoustics and noise. That does not sound as if it had much intimate connection with the home life of Mr. and Mrs. Bill Smith. But it is probable that as a result of the work of this new laboratory, houses of to-morrow will be built to exclude noise, while neither a steel frame, nor the proximity of electrical machinery, will interfere with radio reception, as both now do.

(To be continued)

INTER-UNIVERSITY DEBATE

The Managing Committee of the University Union, Mysore, arranged an interesting Inter-University Debate on the eve of the X'mas vacation. The Subject of the debate was "That in the opinion of the house India has nothing to lose and everything to gain by contact with Western culture." Messrs. R. Venkataramiah, Dist. Judge, G. R. Josyer, M.A. F.R.E.S, Professors M. H. Krishna and C. R. Narasimha Sastry and Sri Kameswaramma, were invited to serve as Judges. Most of the Mysore and Bangalore Colleges and the Raja L. G. Law College of Belgaum had sent up debators. Representatives from the Womens' Colleges were conspicuously absent.

Messrs. J. Rodrigues, C. S. Anniah Gowda, M. R. Gulam Mohiyuddin, Y. Bhagavan, Krishna Bhat. M. A. Sheshadri and Venkata Rao spoke for the proposition. The arguments presented by them were countered by Messrs. N. S. Gopalaswamy, M. A. Narasimha Iyengar, S. Prabhakara Sarma, M. M. Turabi, B. R. L. Iyengar, C. N. Swamynathan, and L. S. S. Chakravarthy.

Though the level of the debate was high, the speakers on behalf of the proposition were placed at a disadvantage by the unhappy wording of the subject. The three prizes therefore went to those who opposed the proposition, Mr. L. S. S. Chakravarthy of the Central College getting the 1st. prize, Mr. B. R. L. Iyengar of the Raja L. G. College, getting the 2nd., and Mr. C. N. swamynathan of the Engineering College, getting the 3rd. prize. Their speeches were examples of attractive and inspiring eloquence. The institutional prize went to the Central College. Mr. P. R. Brahmananda, Vice President of the Union, presided, and the arrangements were in the hands of Messrs. H. K. Kumaraswamy and A. G. Krishnamurthy, the Honorary Secretaries.

NATIONAL WAR FRONT IN BIHAR

PATNA.

Addressing the annual National War Front Conference of Bihar recently, H. E. Sir Thomas Rutherford, Governor of Bihar, deprecated the tendency among some of the district leaders of the National War Front to be dictatorial in their attitude towards the district authorities in matters of day-to-day administration; and while welcoming mutual consultations between them on important matters, he did not like the idea of the National War Front leaders getting power without responsibility.

"I am all for co-operation between the Government officers and the N.W.F., but I do not like that it should be regarded as dictating actions and dictating policy in districts," said the Governor.

There were people, the Governor said, in all departments of life and in all official ranks and non-official ranks who were a nuisance to others, and his object as the Governor of the Province was to prevent the nuisance amongst the official ranks from getting out of hand.

"I think on the whole, and certainly among the higher ranks of officials," he said, "the standard of conduct and the standard of trying to be servants of the public is pretty high. I am not quite sure about the smaller men, but unfortunately you have got a tradition in India, though I regret to have to say it, that being a small official is an opportunity to squeeze. That goes throughout the East and my own country is not altogether free from it. Let us try and work together for the benefit of the villager and the townsman with good feeling and co-operation."

APPEAL TO H. H. THE MAHARAJA

An appeal to H. H. the Maharaja to cancel the recent order of Government increasing the prices of food-grains has been presented through Mr. Amathyasiromani T. Thamboo Chetty, O.B.E., K.S.G. Private Secretary to His Highness, by the following citizens, Messrs. M. R. C. Basappa, T. Narayana, G. Janardan Naidu, Dr. M. Annajappa, A. Krishnamurty Rao, G. Ahmed Khan, C. Dodda Javarayya, and M. V. Venkataramiah,

The Rationalist.
Monday 8-1-1945.

THE DEATH PENALTY

II

Even in such rare cases, where the Judges have found conviction unavoidable, if extenuating circumstances exist it is open to the Sovereign to exercise Royal clemency and grant a reprieve to the criminal.

We find that last year there were 7469 "grave crimes" in our own State. But only 127 cases involving 308 persons were put up for trial before the Sessions Courts. Of these 92 only were convicted of murder; and even out of the 94 only 5 persons were given the death-sentence.

Do the public, and do the Government consider that these 5 persons were a valuable asset to the State who ought to have been preserved? Are laws to be tampered with and mutilated for the sake of 5 persons?

During the same period we find that there were 64 deaths from Motor accidents. Thousands were killed by pestilence or malnutrition. Today all Governments are offering to the jaws of death the elite and cream of their subjects, Princes of the Blood Royal, scions of historic families, brilliant commanders and other gallant men of outstanding heroism and valour, all these die before us in one way or another. Our eyes are too seared to drop tears for them. Our hearts are too dry to mourn them. Yet we plead that our murderers should not be sent to death but should be preserved, a threat and a disgrace to their fellowmen, and an everlasting shame to their families.

There is a story about Dr. Johnson that when he was courting Mrs. Porter and the two were exchanging confidences, Mrs. Porter hesitantly observed that one of her relatives had been hanged for murder, and that Dr. Johnson hastened to assure her that if she had one relative who had been hanged, he had several relatives who deserved to be hung.

As it is, numerous persons who commit murder get away with light punishments. In one recent case the dog of the accused ate away the food kept for the deceased's dog, and the deceased killed the dog, whereupon enmity arose between the two resulting in the murder of the deceased by the accused. The accused father was sentenced to transportation for life, and his son to one year's simple imprisonment.

In another case a Journalist indulges in certain scurrilous writings against some well-known artistes, and he is attacked by some one so as to result in his death, and the investigations thereon lead to the arrest of the artistes.

In these cases there is some kind of provocation leading to homicide. Take this instance, "Marcel Petiot, the French Bluebeard who is alleged to have murdered more than 50 women in his home in Rue Lexueur, admitted before examining Judge, that he had disposed of the bodies by burning them in a furnace in his house."

Do the Governments of Travancore, or Cochin, or Aundh, or the public men in Mysore bubbling with the milk of human kindness hold that that person should not be made to die but should be kept alive at the State's cost, with other men engaged in providing comforts for his vile body and viler mind? What kind of statesmanship is it that is too white-livered to think of a murderer being hanged?

To-day even political opponents are being sentenced to death by enemies in power. De Gaulle was so sentenced by the Laval Government. And now Laval himself and his associates have been sentenced to death by De Gaulle's Government. Two spies caught in America were hanged or shot. Men who attempt to escape from war-prisoners' camps are shot outright. Persons who seek to enter a camp without giving the pass-word are shot straight away. All these are taken as a matter of course. And yet it is held by some men of unsound hearts and unsound heads that murderers should not be killed by law. When a tiger kills a cattle or mauls a cowherd, we take care to see that it is doomed. When a dog turns rabid and bites a child we see that it is destroyed. When an elephant tramples on a mahout in revenge for bad treatment, its fate is sealed. But when a man murders another man, our hearts melt with pity for the murderer!

We think that men who parade such cheap sentimentality ought to be ashamed of themselves. And Governments which hesitate to render adequate punishment to proved criminals should be said to be thoughtless and imbecile, and failing in their duty to the public at large.

Editor.

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SECRET POLICE OF THE BEES

We talk about totalitarian states as if they were something new to this world, but totalitarianism has existed in the insect world through the ages. The insects go about their jobs in a methodical manner, always putting the state first, for in no insect community does the individual seem to matter.

Bees, ants and other insects, though intelligent to an astonishing degree, are not allowed to think for themselves. They are regimented, and do not exist in a haphazard manner, running here, flitting there, hovering about and enjoying themselves. A study of their hives and nests proves their efficiency to be positively alarming.

Every bee slaves for the community, and the individual who goes against the set rules is soon liquidated.

URGING ON THE SLAVES

Take the case of drones who live on the fat of the hive, bask in the sun, flap their wings all day, and grow prosperous on the efforts of the worker. The job of the indolent drone is to fertilize the queen and this only once in his lazy lifetime. But as soon as his function is performed, the workers turn on him with righteous fury and he is "purged" out of existence.

And all the time the "Gestapo" urges the slave bees to greater efforts.

The average bee makes 20,000 journeys to gather one pound of nectar, but this looses half its bulk in the process of conversion into honey. To collect the hundredweight of honey a good hive yields, no fewer than 4 480,000 journeys must be made by the community.

INVASION EVERY YEAR

Every summer the bee colony is seized, in true totalitarian fashion, with a desire for greater living space, and a queen, with her satellites, sets out for a new home.

Ants, too, are totalitarian in outlook, but they are more inventive than bees and take considerable pains over their comfort. They invented central heating thousands of years before man thought of the idea. The ant method is to gather leaves, decaying matter, and wood dust, and pack in the middle of the ant hill. The mass ferments and throws out a stream of heat, which radiates through galleries and along corridors.

Incidentally, some ants dislike being watched, and if the hill is cut in half and covered with glass, they wood soon smear a thick, opaque substance over it to ensure privacy.

If you watch an ant hill closely you will observe sentries posted at each entrance, and in time of danger reconnaissance parties sally forth and ranks draw up for battle. In peacetime you can see them milking their "cows", the green aphis fly, and burying their dead. In their centrally-heated chambers they grow "mushrooms", a tiny form of fungi. And if you do not believe they keep "dogs," watch the microscopic mites which live in ant hills and see the ants pat them on the head as they go by.

Bees and ants both work for man. While bees produce honey, ants help to make roads. In Portuguese Guinea white ants chew the earth to such hardness that it is converted into a cement which engineers mix and spread on their highways, making a surface with the resilience and toughness of concrete!

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No. 14: *Pinbalakiya Perumal Jeer*, the compiler, says that in the *goshti* of *Acchanpillai* (Periavachanpillai) there were a large number of Srivaishnavas and they prayed for a mandate which would be their refuge. Their submission, whether we are the subject of (His) sport or whether we are the subject of (His) grace? The answer given was, if we acquiesce in, we would be objects of sport but if we feel distressed for being caught in, we would become objects of grace.

[*Nats*—'We' signifies *samsarins*. Acquiescense in *samsara* or feeling distressed for being caught therein, is what is signified. *Samsara* is *avidya* or ignorance. In the first para and in the first portion of the second para of Gospel No. 12, *avidya* and its progenies and the dire consequences resulting therefrom to the chetana are told.]

Gospel No. 15: Knowledge is the essential thing in the nature of self (*svasvarupa*). [This knowledge is the knowledge of his disposability in divine service, according to the divine pleasure (*sesha*) and of his being not independent (paratantra). Without this knowledge he cannot be said to have existence (*sat*) and will be classed as *asat*] *Mahavisvasa* or staunch, unfaltering and sincere belief is the essential thing in respect of the means (upaya). Desire is the essential thing as regards the subject of attainment (prapya), [which is no other than eternal divine service, according to divine pleasure].

To be indifferent is the essential thing in respect of obstacles (Virodhi)

These are what Mudaliyandan would say.

Gospel No. 16: He (the Lord) is the enjoyer (Bhokta). He (the chetana) is the enjoyed or object of enjoyment (bhogya). Intense love or jnana turned into Bhakti (Vyamcha) is the means (*upaya* or means to salvation). That which is desired to be attained (*upeya*) is conforming to the will of the Lord (Isvara). To be obstructive to His enjoyment of the chetana is another kind of obstacle (anyatha virodhi, an obstacle to the realisation of all other desires).

ಅನ್ಯಥಾವಿರೋಧಿ is of five kinds—(i) Understanding the body as the soul; (ii) Considering other gods as possessing parathva (highest supremacy); (iii) regarding services as the means; (iv) thereby relishing sense-satisfying objects as things of happiness; and (v) regarding all chetanas in sight as enemies (to his desires).

The following are three kinds of obstacles:—(i) Svarupa virodhi (obstacles to self-essense). These are (a) attachment to the body as soul, (b) becoming exclusively disposable at the pleasure of some one other than God, and (c) imposing on oneself the capacity of independence of action; (ii) upaya virodhi (obstacles to the means). These are (a) regarding some one other than God as bestower of bliss and as stopper of ills (Rakshakantara), (b) considering as means something other than God (Sadhanantara). and (c) disbelief in the ready means (Siddhopaya, which is God himself). (iii) Upeya virodhi (obstacles to the attainment). These are (a) wealth (aisvarya), (b) soul-enjoyment (kaivalya) and (c) service to God undertaken as one of self-enjoyment.

" THE RATIONALIST. "

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'The Hindu,' Madras

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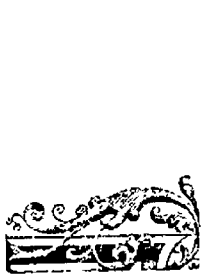

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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. V No. 18] MONDAY 15—1—1945 [PRICE 0—1—

The Mysore Silk Filatures, Ltd.

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VICTORY.

We request civilian customers to wait for the Happy and Victorious termination of the

WAR

for resumption of Normal civil supplies.

MARVELS OF TO-MORROW

(Continued from last issue)

Heating a house by means of raw coal is already an anachronism. Houses of to-morrow that are not centrally heated by steam pipes and radiators, from a small, automatic, easily-run and clean basement furnace, burning oil distilled from coal, will be heated by electricity at a cost which will be only a fraction of electricity costs to the private consumer of to-day.

At East Malling the Department of Scientific and Industrial Research has a laboratary where for a long time now they have been studying the problems in connection with the storing and transportation of fruit. Remote, one would think, from the lives of Mr. and Mrs. Bill Smith.

But this investigation has necessitated the designing and operation of machinery to reproduce the various changes of temperature to which would be exposed a fruit boat moving between Sydney, or Cape Town, and Southampton. From this laboratory to the Building Research Station at Watford is a short call, because the latter laboratory is interested vitally both in weather conditions and in the manufacture of weather.

The machinery they use at East Malling to make the world safer for fruit and fruit eaters they use at Watford to find out how to make the homes of to-morrow proof against the frosts and damps of winter and the heat of summer.

It may be that in the future we shall live in "all weather" houses; (they are experimenting with one at Watford). In this house of the future not only the temperature, but the humidity of the air, will be regulated. Windows will be sealed expanses of sun-porous glass. Air will be "conditioned."

LUXURY—UNDERGROUND

Some of us may even live underground—and like it. Experiments are being made now with underground houses equipped with air-conditioning plant and sun-ray lights. They enable more people to have homes in valuable, or central, or congested areas, than would otherwise be possible; and in lands subject to abnormal heat, or cold, or temperature changes, they give constant temperature.

On the hottest days, right within ten or fifteen feet of us, there is a region of delightful coolness—with a uniform temperature of 55 degrees Fahrenheit. To enjoy this continuous comfort, we have only to move our plane of living down ten or fifteen feet below our usual surface-level existence, and there, at once, we can tap this almost inexhaustible supply of comfort both summer and winter.

It may be argued that cost will prevent the inventions and discoveries and improvements of to-day and to-morrow from being made available to the majority of people. But the argument is fallacious, for costs are continually being brought down, and the most energetic of all reserch work is that which is directed towards solving the problem of making things available to more people at lower prices.

New materials are constantly being made available to the building trades, which reduce costs, encourage more people to build, and enable builders to sell more houses, tapping classes of the community which until recently had regarded house ownership as far beyond their means.

C. P. T.

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THE MANAGER,
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A PUBLIC NEED

On behalf of the citizens of Chamundipuram, Mysore, Mr. B. S. Subba Rao has addressed the following to the Minister of Education.

"1. As you are aware the Government were pleased to accord sanction to the bifurcation of the Krishnaraja Balika Practising Middle School (Laxmipuram), Mysore and transfer half the establishment with some additions to Chamundipuram, Mysore. The Deputy Director of Public Instruction in his letter No. F. Dis. Gl. 21880/43-44 dated 4th July 1944 states that Mr. J. B. Mallaradhya's building (though it is the best available one and situated in the centre of the locality) was not approved by the District Educational Officer, who or the Deputy Director himself did not think of widely publishing the information regarding the necessity of a suitable building either in the Mysore Gazette or any other newspaper as presumably they had confidentially decided to give effect to the Convent School. Either myself or any other person of the locality would have helped the local officers only if they had asked for it.

2. Immediately after the receipt of the Govt. Order or the Director's Memo by the local Educational Authorities a Convent Sceool sprang up suddenly like fire without smoke. This is located in a building most unsuited for a school and the teaching staff is said to be not satisfactory too. Added to it, it is an incomplete school consisting of only First and Second year Classes. How this came up all of a sudden and approved by the local District Educational Officer even without consulting the Director is still a mystery.

Regarding the management, the building or the staff of the above said school I am placing before you the suggestion tht an independent enquiry or inspetion with three or four retired Educational Officers (two of whom are living in the locality) whe are not interested in any way may kindly be sanctioned and suitable action taken on receipt of their report, with particular reference regarding the necessity of a *Pucca Govt. Girls' Middle School or otherwise.*

This humble suggestion is placed before you as the local education authorities cannot be depended upon at all as they have acted contrary to the Govt. Order, the Direction of the Director and particularly much against the long pending request of the residents of the locality. As a matter of fact the so called action of the D.D P.I. had to be approved by the Director as it could not be undone since effect was given in starting a private school.

3. It is also the earnest desire of the people of Chamundipuram that the Gospel of Christianity is not required by them but prayers in accordence with the Hindu Scriptures are necessary as Missioneries always have an ultimate object of converting the inmates of their institution gradually. Otherwise where is the need for them to invest their funds and educate our little girls at their cost? In the long run the people are afraid that the ways and habits of these missioneries are sure to effect our children psychologically.

4. It is therefore earnestly requested as already submitted by the people from time to time that kind orders may be passed in giving effect to the Government Order, namely, starting of a *Govt. School* by rectifying the wrong and hasty procedure adopted by the local officers as the present Institution is far from satisfactory in all respects as stated in para (2).

The residents of the locality will be highly grateful to you if their long pending humble request is complied with early."

* * *

This shows how in administrative matters the local authorities can twist things according to their whims. We await Government action in the matter. Ed.

"THE RATIONALIST."

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The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

The Rationalist.

Monday 15-1-1945.

TITLES

In a recent issue a valued correspondent raised the question of the relative merits of the titles. "Order of Merit" and "Companion of Honour," and incidentally suggested that, like the other Dominions, India might decline titles.

A rather startling suggestion. There is no doubt that if the matter were put to the vote of the general public, they would be for the abolition of titles, because titles are beyond the grasp of most of the public.

We do not know that the other Dominions have declined titles. If they have, the reason is plain. The titles allotted to them were few and second rate, a few Knight-hoods and K. C. M. G's on a High Court Judge or Cabinet Minister, while other aspirants were left sucking their thumbs. Angered by such treatment they must have decided to decline the titles altogether

But this by no means means an end of titles. Is there any civilised country with a history which has done without titles? In France, Austria, Russia, Italy, it ranged up to Princedom. Prince Talleyrand of France, Prince Metternich of Austria, Prince Kropotkin of Russia, are well remembered names. China had its Mandarins with one tail, 2 tails, 5 tails, 7 tails, in a graded rank. Turkey had its various kinds of Pashas.

A rebel population may when it gets into power abolish titles as in France or in Russia. But in one way or another they will return. They have returned already in Russia. The Head of the State has to reward favourites or recognise merit. Public men do want something to mark them from their colleagues and rivals, something which will make their fellowmen look up to them. And so titles take birth and grow. And each new king or queen founds a new title to mark his own regime. Queen Victoria instituted the "Victoria Cross" to reward bravery on the battle-field. And King George instituted the "George Cross," for the same purpose. And Germany has an Iron Cross for its men of valour.

We ourselves introduced whole series of local titles, while the Imperial titles were fully in vogue, possibly because the latter were uncertain. Recomendations may be sent but awards were doubtful. A higher title may be recommended, and a lower one awarded.

we remember Rai Bahadur Ambil Narasimhiengar telling us once that for his work for the Maharani's College he was recommended for a C. I.E., but what he got was a "Rai Bahadur."

Till Sir Mirza's ascent to power, however, Departmental Heads, and leading public men could expect a "Rao Bahadur," and Councillors could expect a "Dewan Bahadur" and C.I.E. M. Shama Rao, K. Krishnaiengar, B. Subba Kao and R. Narasimhachar were Rao Bahadurs. So were M. C. Rangiengar, Doddanna, Thotadappa, Banumayya, Garudachar and Nanjundayya. V. P. Madhava Rao, and C. Srinivasiengar, were C.I.E's. Chandrasekhara Iyer and Matthan are Dewan Bahadurs.

But Sir Mirza evidently did not believe in British titles for others. He held forth before the public various titles with Aasakthas and Prasakthas, Sevasakthas and Karyasakthas, and Dhureenas and Praveenas, to ask for, work for, or contribute for. There were even titles for Pandits and titles for musicians,

There were medals as well as titles, and there were certificates as well as medals.

As in Mysore there were titles in Hyderabad and Baroda also. And not long ago Travancore came into line with titles almost identical with those in Mysore.

So there is no such thing as a nation doing without titles for all time. The Governments do want to bestow titles on favoured persons for various reasons. Or If the Governments don't bestow, the people themselves bestow them.

So was Dayanand, the Vedic scholar, styled a Maharshi, So was Maharshi Devendranath Tagore. So is Ramana Maharshi. Ramakrishna was styled Paramahamsa, Gandhi Mahatma, Andrews Deenabandhu. There even seems to be a Rashtrasevaka Sambaji here-abouts. Only the rebel Srijut Arabindo of Bengal Partition still remains Srijut Arabindo.

Or if the public don't give, some persons give themselves titles, like musicians, and they stick. Every musician who makes some kind of noise in a broadcasting station is a "Vidwan", and every physical culturist is a "Professor."

With regard to British titles, the highest seems to be the Order of the Garter, signified by "K.G." It is conferred on the members of the Royal Family and mostly the Dukes. An Earldom is sometimes conferred on Prime Ministers, as on Balfour, Baldwin and now Lloyd George.

The Order of Merit was instituted by King Edward in 1902. It was conferred on Thomas Hardy, J. J. Thomson, Viscount Haldane, Viscount Jellicoe, Earl Haig, Marshal Foch, Admiral Beatty, and Lloyd George. Professor Whitehead, the Mathematician, was its recipient last week. The Order is limited to 24 persons.

The Companionship of Honour is conferred on those "who render special service to the State or the community". Its membership is limited to 38, and Hall Caine, Henry Newbolt, Smutts, and Churchill, are some of them. Earl Selbourne, Minister of Economic Warfare, is the most recent addition.

Judging from the persons on whom they are conferred, the Order of Merit and the Companionship of Honour may be said to be of allied status. It strikes us however that the two names are not happily worded. The "Order of Merit" does not mean that all the other Orders are Orders of demerit. "Companion of Honour" does not mean that all others are companions of dishonour.

Those who get these titles may not find them of much benefit. Those of us that do not get them may look down upon them. But yet they are there, and they will stay there, perhaps for all time. *Editor.*

THE RATIONALIST

"I believe the RATIONALIST is growing in circulation as it ought to do. Whenever I am bored with other matters I have made it a rule to go through the back numbers of the RATIONALIST for mental recreation. In your editorials the style is very picturesque, panoramic."

D. L. A.

ACKNOWLEDGMENTS

We acknowledge with thanks,

"Dharma and Social Progress," an interesting essay by Mr. M. Yamunacharya, M.A., of the Maharaja's College, Mysore.

A handsome leather-covered pocket book from Messrs. G. A. Acharya & co., Madras,

And an Art Calendar for 1945 from Mr. K. Sitarama Rao, Proprietor, Modern Cafe, Mysore.

THE CONTRIBUTION OF YOUNGSTERS TOWARDS THE REALISATION OF A UNIVERSAL RELIGION

(By Mr. B. S. Rudrappa.)

The title of the subject may appear peculiar and paradoxical to the readers, but they may feel that in course of their perusal, the tenor of the theme which is to be dwelt upon is momentous and effective.

The nations of the world must recognise the truth that human nature and needs are fundamentally identical everywhere and that in the eyes of God there is no difference between man and man. Then only most of the evils due to race rivalries, economic competitions and armament-disputes will be got rid of. Like the League of Nations the League of religions ought to be ushered into existence and be made to prevail over the former, so that several good offices that are sought to be done by the League of Nations may fructify. Hence the need for a World-Religion is great and exigent. Whatever attempts the nations make in the world for the achievement of international amity and peace prove abortive because of the fact that they are not inspired by the true spirit of friendship and love which can be had only from an understanding of the universal principles of religion. Nations imbued with the spirit of belligerency should endeavour to fight shy of futile wars prolific of nothing but the fatal consequences. They must, on the other hand, energize themselves to establish peace and to dwell as members of the one family of God. Besides, they must recognise that all creatures on earth are the different manefestations of the divine principle which is the source and solace of the universe. Lasting unity and peace can be achieved only if they are based on religion. It is saints and sages but not the statesmen and strategists that are capable of wiping out the differences obtaining to-day between nation and nation.

The word 'Religion' is derived form the latin words Re and leagere or Ligere which mean 'to bind' 'back'. The corresponding Hindu word 'Dharma comes from dhri which means 'to hold' or 'bind together'. It is the function of the religion to bring about unity but not to create division, to set up peace and good-will but not to propagate distrust and discord. Some interested persons misrepresent religion, which contributes to nothing short of discord and disharmony. Persons of insular views distinguish in order to divide, but those who are in quest of Truth divide in order to distinguish. Religion should never be allowed at any cost to serve the purpose of bringing in a split between man and man, otherwise the very purpose thereof would end in fiasco. Peace is the quintessence of religion.

The essence of religion is the recognition of God everywhere as He is immanent in everything. It is the whole of life and not a part thereof. 'Religion is the manifestation of the divinity already in man,' said Swami Vivakananda. It should never be regarded as a question of creed. It is a question of growth within the laws of our own being. No religion is bad, but all religions may not suit us. This is the standpoint of the Hindu. Religion; it does not consist in accepting a belief; it is the development of our spiritual powers through a process of training and discipline.

True religion commands universalism which is the nucleus and cream of it. The priests simply crib and cabin religion into narrow grooves, but the prophets divest it of its accretions and preach its truths susceptible of universal application. The prophetic movement is the postulate for universal religion. It is stated in the Upanishads that just as cows which are of varied hues yield the same white milk, the different paths lead to the same goal. Even the Holy Quran makes it clear that teachers are sent to different races, not to preach different truths, but to teach the same truth in different tongues. It is, therefore, conclusive that the saints and prophets who posit the reality as the basic principle of the universe, constitute one tribe. It is only low-minded people that create division and distinctions.

(To be continued)

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No. 17; Ammangiammal prostrated at the feet of Engalalvan and prayed for being enlightened on the nature of the darsana. [Here it is the Visistadvaita school of philosophy. *Darsana* is research into self-existing thing conducted by our elder past preceptors from a long time. In the work the "Philosophy of Visishtadvaita" it is said that a darsana is a body of eternal and impersonal spiritual truths enshrined in *sruti* which can be logically tested and verified by personal experience."] Engalalvan enquired whether it was for demolishing other schools of phylosophy or for establishing our own school of philosophy or for establishing our own school of philosophy or for knowing the nature of our *darsana*. Ammangiammal submitted that his revered self was there for achieving the first two objects and his was only to obtain enlightenment on the nature of the *darsana*. The essential four topics which Engalalvan taught Ammangiammal are the following:—

There are four topics, each of two sub-divisions, which our previous preceptors or elder sages (Purva-Acharyas), who maintained that the feet of Sri Ramanuja were their seat of protection, considered as their refuge and as liberating them from *samsara* and leading them to salvation and which they taught to their disciples. Now coming to the four topics, these are:—

I. (a) *Svarupa-gnana* (knowledge of the nature of self)—It is to consider the soul essence to be disposable for the Lord's purposes only as it pleases Him and not for the purposes of any others, this being the heart-wood of the nature of the soul while his own intelligence and happiness being merely the bark.

(b) *Svarupa-yathathmya-gnana* (essential knowledge in the nature of the self)—as if even the aforesaid *bhagavachcheshatva* were bark, it is to regard himself to be disposable solely for the purposes of Bhagavatas (sacred men completely and solely devoted to God) as the heart-wood of the soul's nature while even bhagavachcheshatva being, comparatively, the bark.

II (a) *Virodhi-gnana* (knowledge of the nature of obstacle)—It is to entertain no compunction for the separation of *Parama-Bhagavatas*.

(b) *Virodhi-yathathmya-gnana* (essential knowledge in the nature of the obstacle)—It is to gain with effort, association with a *Bhagavatar*, and to begin to display defects or sins in him subsequently.

III (a) *Phala-gnana* (knowledge of the nature of the fruit)—One should not detest or treat with indifference the dictates of a Bhagavather. Not only this, he must make them one of enjoyment, at least in the manner in which he would enjoy in the bed the harsh words of his wife in an amorous mood.

(b) *Phala-yathathmya-gnana* (essential knowledge in the nature of the fruit)—If one meets Srivaishnavas who have observed *artha-prapathi* and are anxious to reach the other shore (vaikuntam), and whose *arthi* is so intense as to make even their parents to become indifferent towards them, he must engage himself in their service as he is in this world as a sign or indication of their protection.

IV (a) *Upaya-gnana* (knowledge of the nature of the means)—Is the knowledge of the relationship (between the *Jivatma* and the paramatma). This relationship-knowledge is of four kinds, namely (i) *Sambandha-gnana*—a clear understanding of God's natural *seshitva* and of his (chetana's) natural *Seshatva*.

(ii) *Sambandha-yathathmya-gnana* (essential knowledge in the relationship)—A clear knowledge of the natural state of God being the Sariri and of the chetana being His Sarira. (This is ಶರೀರ ಶರೀರಿ ಸಂಬಂಧ the fundamental concept in Visishtadvaita).

(iii) *Sambandha-svarupa-gnana* (knowledge of the nature of relationship)—A clear knowledge of God's natural *dharmitva* and his soul's natural *dharmatva*. [Dharmi is that which is the seat of *dharma*. *Dharma* is always dependent on another and is adjectival to it. The whole world-material consisting of souls and matter, is unseperably adjectival to the Lord's Essence, and has a wholly parasitical existence.]

(iv) *Sambandha-svarupa-yathathmya-gnana* (essential knowledge in the nature of relationship)—A clear knowledge of the union of *dharmi* and *dharma*

In Universal Dissolution, chit and achit remain in a subtle state as the body of God and they are without names and forms and are so indistinguishable that it looks as if there was only one, that is Narayana and as if there was neither chit nor achit. They are then incapable of being designated as something apart from Narayana.

(To be continued)

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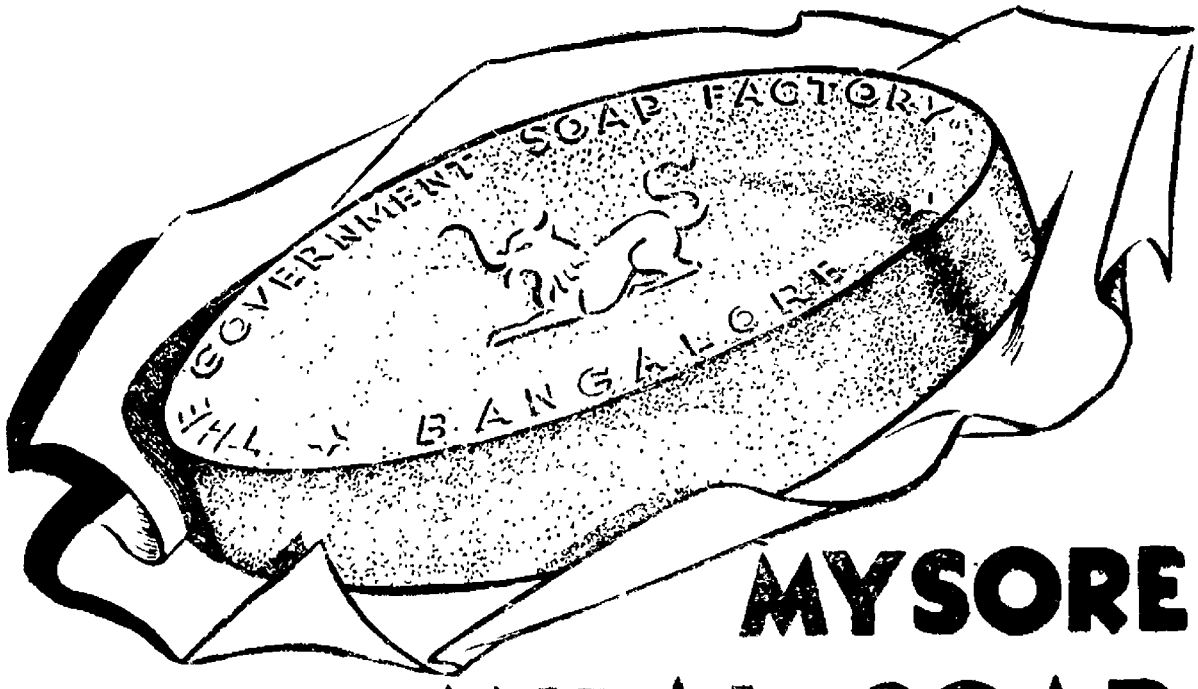

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SMALL SAVINGS SCHEME

Under the auspices of the National War Front, Mysore City, a meeting was held in the Court Hall of the District Office, Mysore, on the 18th inst. to concert measures for the Small Savings Fortnight. The meeting was well-attended, and was presided over by Mr. C. M. H. Ranajodh Singh, District Magistrate. Mr. J. B. Mallaradhya, State Organiser for National War Front, and Special Officer for Rural Development, had arranged to be present.

The Chairman briefly explained the objects of the meeting, and invited Mr. Mallaradhya to kindly explain the Small Savings Scheme for the benefit of the meeting.

Mr. Mallaradhya explained that it was wrong to look upon the Small Savings Scheme as a means of extracting money for the war, that it was a wise scheme, intended to minimise the evil effects of the vast amount of loose money in the hands of the general public due to the great war expenditure of the Government, that instead of spending all that money in buying all sorts of things at high prices, it would be wise to keep it to meet family needs on a later day, that there was no fear for the investment, that it was free of incometax, and that it would return with a substantial increase.

After discussion, it was resolved to request Government to appoint as agents, besides individuals as at present, Joint Stock and Co-operative Banks which could advise their clients to invest in the Scheme. The meeting appointed a Sub-Committee, consisting of Messrs. Rajasevaprasaktha A. Subrahmanya Iyer, A. S. Mallappa, the Asst. Registrar of Co-operative Societies, C. Perumal Chetty, T. Thammanna, Nandi Basappa, Rao Bahadur M. Ramaswamy and the members of the National War Front Committee of the City, with Rajasevaprasakta A. Subrahmanya Iyer as Chairman and Rao Bahadur M. Ramaswamy as Convenor. Mr. Rao Bahadur M. Ramaswamy proposed a vote of thanks to the Chair, and the meeting came to a close.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Continued from last issue)

IV. (b) *Upaya-yathathmya-gnanam* (essential knowledge in the nature of the means). Tannishtai (ತನ್ನಿಷ್ಠೈ)—firm stand in Him. That is the springing up of ;—

(i) ಶೇಷತ್ವವೃತ್ತಿಲ್ ಕರ್ತೃತ್ವ ನಿವೃತ್ತಿ, (ii) ಜ್ಞಾತೃತ್ವವೃತ್ತಿಲ್ ಕರ್ತೃತ್ವ ನಿವೃತ್ತಿ, (iii) ಕರ್ತೃತ್ವವೃತ್ತಿಲ್ ಕರ್ತೃತ್ವ ನಿವೃತ್ತಿ and (iv) ಭೋಕ್ತೃತ್ವವೃತ್ತಿಲ್ ಕರ್ತೃತ್ವ ನಿವೃತ್ತಿ.

(i) ಶೇಷತ್ವವೃತ್ತಿಲ್ ಕರ್ತೃತ್ವ—Letting ಸದಾಚಾರ to slip away or not observing it on the plea of the relationship between the Paramatma and Jivatma; [The relationship being niyamyam (remaining in the understanding that every action of his is liable to conform to the will of the Lord), *dharyam* (remaining in the understanding that but for the Divine Essence and Will, he is liable to cease to exist or, not to be), and *sesha* (remaining in the understanding that he is liable to be disposed of as pleases the Lord, himself being selfless). It is not decent or reasonable to justify the non-performance, through indolence or laziness, of scripturally prescribed obligatory duties, by saying ' I abandoned their performance from the aspect of their being obstacles to the means."

Though not indolent in the performance of the obligatory duties, their performance with the mentality " since asrama-karma as accessory to the means is in agreeability with the scriptures, its performance is obligatory on us," is also not correct.

In respect of acts performed as a result of taste in the object of attainment (ಉಪೇಯರುಚಿ), it is not correct to justify non-performance by the plea " what can be done, if these took up the aspect of means (ಉಪಾಯ) "

Our Acharyas are our guides. They would perform, like laymen, all the said acts and the like, but without importing into them any aspect of their being the means.] The consequence is non-rising of fear in the contact of sense-pleasing objects and of grief in the separation from the service of Bhagavan. This is like bad ministers giving trouble to subject people on the strength of their ministership under the King. ತನ್ನಿವೃತ್ತಿ (Prevention of the said result)—Fear in the contact of sense-pleasing objects accruing by carelessness or otherwise, and grief in the separation from service to Bhagavan happening either by carelessness or otherwise. [ಸದಾಚಾರ—Performing the daily and occasional rites prescribed in scriptures, offering worship to Bhagavan, rendering service to Bhagavathas (Godly-men), following the preceptor (acharya), and doing such other good deeds with the reflection that they are all services to God and that the fruit is their performance itself.]

(ii) ಜ್ಞಾತೃತ್ವವೃತ್ತಿಲ್ ಕರ್ತೃತ್ವ—Is it not because I am a ಜ್ಞಾನಿ (a man of intelligence) that He accepted me? In this manner, it is to be proud of oneself about his intelligence. ತನ್ನಿವೃತ್ತಿ—To remain grateful to God who, like those that convert iron to gold, entering this barren soil (becoming immanent in him), and generating the knowledge of atma, accepted me who was worse than those who consider the body itself as the soul who was similar to non-intelligent matter, who, destroying himself, was, as it were, non-existent.

(iii) ಕರ್ತೃತ್ವವೃತ್ತಿಲ್ ಕರ್ತೃತ್ವ—Is it not because I avoided evil deeds and adhered to scripturally sanctioned good deeds that He was pleased with me and accepted me? In this manner, it is to pride oneself on his activity and inactivity. ತನ್ನಿವೃತ್ತಿ—Our activities are nil. Just as wooden dolls are made to dance, it is He who freed us from evil deeds and made us adhere to scripturally sanctioned good deeds. ತನ್ನಿವೃತ್ತಿ is resting in this reflection.

(iv) ಭೋಕ್ತೃತ್ವವೃತ್ತಿಲ್ ಕರ್ತೃತ್ವ—To assert that we render service to Him. ತನ್ನಿವೃತ್ತಿ—Just like there is no mutual exchange of gratitude when the hand sets right one's hair, it is to rest in the reflection that atma, the limb, does service to Emberuman, the owner or the possessor of the limb.

These truths are to be understood by a seeker after salvation who has been accepted (taken up for redemption) by an Acharya.

(To be continued)

The Rationalist.

Monday 22-1-1945.

A VICTORIAN STATESMAN

As on a serene night, gazing at the heavens, amongst the many myriad stars which spangle it, one here and one there, brighter than others, catches the eye with its beams, cheers the mind, and holds the attention of the onlooker, so in the Valhalla of the Statesmen and Administrators that are dead, one here and one there stands out more prominently than others, worthy of respect and deserving of study.

Rakshasa of the Nandas, Birbul and Todar Mul of the Moghuls, Sayana and Madhava of the Vijayanagar times, are names of great statesmen which go down from age to age.

In our own Province, Tirumalarya of Chik Devaraja Wadiyar, Purniah of Tippu Sultan and Krishnaraja Wadiyar III's minority, Rangacharlu, the Messiah of a new Mysore, and Sir K. Sheshadri of Krishnaraja Wadiyar IV's minority, stand out as memorable figures in the Pantheon of the statesmen of Mysore history.

Somewhat hidden by the glare of Dewan Rangacharlu and Sir K. Sheshadri, there stands out, like Mars with a reddish glow, the distinguished and remarkable personality of another statesman, Mr. T. R. A. Thumboo Chetty, jurist and administrator.

He was born in 1837, the year of Queen Victoria's ascent to the throne, and died in 1907, just finishing the Biblical span of "three-score years and ten." That period he spent in giving his love and service to his fellowmen, and winning the love and esteem of his fellowmen, high and low. Unlike Wolsey who was "born to a butcher," or Lloyd George who was tended by a cobbler, he was born of orthodox Catholic parents, his father being accountant in a business firm in Madras. He was educated in a pial school, lost both his parents in his 12th year, and received further education in a Mission Institution, the later Madras Christian College, and by 1854, his 17th year, had finished his scholastic education, receiving the first prize at the Annual prize distribution by Governor Lord Harris.

Then he thought of becoming a monk and joining the Catholic Monastery at Pondichery; but in the end joined Griffiths & Co., as an apprentice. A year later the Madras Army Office held a Competitive Examination for 3 posts, and Mr. Thumboo Chetty was selected for one, out of 150 competitors. He was just 18 at the time, and within four years he rose to the position of Cashier of the Quarter-master General's office.

Let us remember that those were the stormy years of the Great Indian Mutiny, and that Mr. Thumboo Chetty held a key position in an office of lavish expenditure. We who hear endless stories of corruption in the Central and other Grain Depots and other Control Offices employing young men of today, can realise what temptations he must have overcome.

His Official Head wrote of him, "If I am justified in granting a separate testimonial to any clerk in the office, I would desire, on my leaving it, to place on record the very high opinion I entertain of the capacity, trustworthiness and usefulness of Thumboo Chetty. Through his indefatigable exertions and unwearied industry, long arrears of Hutting papers were disposed of; and in all the various other branches of the office, his

talents and painstaking were equally conspicuous."

How many clerks in how many offices, and higher persons, deserve such encomium today? Papers get disposed of by not being disposed of! They are not even traced! Whether work is done or not, big salary bills are cashed without fail on the 1st, and the "Juggernath" wheels of the Government roll on inexorably!

The above testimony was by a Captain Shuldham. A bigger person, a General, General Scott, wrote to the young Cashier in the following terms.

"I wish you heartily every success. I shall be going home, I think, at the end of the year. But I shall remember you as one of the best, if not the best Government servant, I ever saw. Continue as you have begun, and you will rise as high as a native can rise."

What shall we say of a young man who deserved such appreciation at the outset of his career? And what shall we say of a General who bestowed such encomium on a "raw young native"? To-day higher and older men get their heads turned by a moiety of such praise.

But this young man was a rare one who received praise with due meekness.

He was 22, and still unmarried. His views on marriage are partly amusing and partly interesting. He wrote to a friend, "I am convinced of what I have read in an excellent book that no woman, whatever her rank in life may be, can make me happy, unless she is pious and virtuous. She may be beautiful, have acquired many fine accomplishments and possess great wealth; but if she be without religion, she cannot be a proper 'help-meet' to me; Eve led Adam astray; a woman betrayed Samson; and when Solomon grew old his wives turned away his heart after other Gods. Such considerations as these induce me to seriously regard the following rules in the choise of a wife:-

Choose a woman—

Of good health and a sound constitution;
Of a good understanding and commonsense;
Of a sweet and amiable natural temper,
accustomed to domestic duties;
Of regular habits;
Of an honest family, but especially of
decided piety.

The foregoing quotation does not include beauty and wealth, for beauty fades away, and riches certainly take to themselves wings; but if the woman has both with the other qualifications, so much the better."

Compare this with the bridal requirements in the matrimonial columns of our Madras Dailies, and judge the mental depravity of the modern marriage connoisseurs!

Editor.

(*To be continued*)

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THE TANK

In 1911, a buggy jolted its way along a bush track in Western Australia, lurching like a ship in a heavy sea over potholes, ledges, and V gutters. its occupant let his horse pick its own way and its own pace and he sat ruminating as he ached, trying to think out a way to beat the bumps. His thoughts ran to wheels rather than roads because only the dreamers of that day had considered the huge road-building projects which were to come later.

He thought of two wheels, then multiple wheels, with an endless belt running over them, a belt with bars to grip the ground continuously, sprung to go down into depressions and pull its way out again. With such a drive, there would be no need to stick to roads. It could go anywhere in peace...and war....

In 1912 the War Office received a set of plans. Promptly they went back to Western Australia. The military authorities "were not experimenting further with chain rails." In 1915 an improved set of plans went into the War Office, but the sender, the buggy man again, found that a tank had already been evolved and was in production.

A Royal Commission sat after the war to deal with awards to inventors. The buggy man appeared in person. The Commission rejected his claim but commented: "We consider he is entitled to the greatest credit for having made and reduced to practical shape as far back as 1912 a very brilliant invention which anticipated and in some respects surpassed that actually put into use in 1916."

To-day ideas from inventors are pouring into Commonwealth Service Offices at the rate of 500 a week and the Institution of Engineers of Australia has appointed a committee to examine them. Had such a committee been in existence thirty years ago Mr. I. E. de Mole, one-time buggy driver in Western Australia, would not have been working to-day at a draughtsman's desk in the offices of the Sydney Water Board!

SOME WORDS

Recently a man obtained substantial damages in court because he was called a Quisling. The Judge decided that the name had a defamatory meaning and was libellous.

Boycott is another name now used in everyday conversation. It is derived from a Captain Boycott, employed as an agent by an absentee Irish landlord. Boycott was so oppressive in his dealings with tenants that they refused to have anything to do with him—thus the presentday meaning of the word.

Lynch, a popular term for rough justice administered by a self-appointed tribunal, is traced to Charles Lynch, an eighteenth-century farmer of Virginia, U.S.A., who appointed himself a hanging judge.

CURE BY NOISE

Gramophone records of falling bombs, diving planes, sirens, and machine-gun fire are the latest cure for shell-shock.

Men "treated" with the records have recovered from serious nervous symptoms in less than a week.

The first patients were men from Dunkirk and blitzed areas in Britain (Says the 'Sunday Express'). Doctors realized they would never recover in the quiet atmosphere of a hospital, and decided to try "sound inoculations" with real air-raid noises.

A small siren and tins and sticks were first used, and then records of a genuine blitz, repeated from three to seven times at each treatment.

At first patients showed signs of distress and hysteria, but after a time they were able to listen to a complete air-raid without any quickening of the pulse.

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

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THE RATIONALIST

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D. L. A.

MARRIAGE

Chi. GURUBASAPPA, son of M.R.Ry. B. Sanganabasappa, of Sri Gowri Shanker Book Depot, Mysore, with Sow. SUSHEELAMMA, daughter of Mr Subrahmanyappa, Walajapet, on Friday the 2nd. February at Walajapet.

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Vol. V No. 20] MONDAY 29—1—1945 [Price 0—1—6

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TRIP TO MOON

Plans and navigational instruments have already been completed for a rocket passenger flight to the moon, said Professor A. M. Low, a British scientist. He revealed that an ordinary man could hold a rocket bomb in his hand while it went off, if he could stand the tremendous weight.

Discussing Germany's rocket bombs, which he described as the most important and the most far reaching development in this war. Low stated that it is already possible to fire rockets from such light craft as a sportsman's outboard motorboat.

In the first few years of the last war Low designed and produced the robot bomb in England. He added that many Allied war planners and writers overlook this almost complete lack of "back firing power" in the rocket which in reality is one of its most valuable assets

"Despite its great weight, almost unbelievable and horrific explosive strength," said Low, "the fact that it needs almost no prepared launching and rigging makes it one of the most convenient offensive instruments of the war—and also of peace." "The idea of the war is to hit the enemy with as much metal as possible while remaining at a safe distance and the rocket is the most complete answer to this aim," he continued

Low, who is a nervous, fidgety, intense speaker, thought that the rocket flight with passengers to the moon is not at all unreasonable

"Now don't laugh at this idea for it is perfectly sound," he went on to say "It would be far more foolish not to talk about such a trip than to consider it. Perfection of the rocket will certainly be much faster than the development of aircraft the past few years," he added, stating that already the necessary navigational instruments for the actual trip to the moon had been completed and all plans finished. The projectile for such a voyage would be somewhat like an ordinary child's rocket.

With the black rubberlike explosive substance he is developing Low, who is the President of the British Inter Planetary Society, explained that the rocket in such a trip would require locomotion power for about half of its distance only "The locomotive power would be required only while the rocket is inside the orbit of the earth's attraction," Low said. "When the rocket has passed this phase, gravitational attraction of the moon would pull the projectile the rest of the way The difficulty then would be in providing the rocket with power in the reverse—a brakelike action to prevent crashing on to the moon's surface."

Low thinks that in another ten years rockets will have superseded almost every kind of gun and mail carrying service. "It will be nothing to send crates of mail from London to New York," he concluded!

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THE CONTRIBUTION OF YOUNGSTERS TOWARDS THE REALISATION OF A UNIVERSAL RELIGION

(By Mr. B. S. Rudrappa.)

The purpose of religion will prove a failure if it is made mechanical and formal. True religion has the genuine aspect of appealing to the spirit immanent in man. The more it appeals, the greater does the gamut of its appeal become. Religion is something inward and personal. It is nothing short of the inner evolution of the soul. From the spiritual standpoint of view, rituals and rites performed are helpful and said to contribute to the spiritual development. If they are allowed to present themselves as hindrance rather than help, the spirit of religion is strangled. Some bigoted persons cling throughout to ceremonials which cannot give scope for the relaxation of rigidity of religion. It is only benign religion which conduces towards spiritual development. Too much of institutionalism is an impediment to the growth and progress of a religious man. True religion does not comport with blind belief. While appealing to the spirit inherent in man it appeals to all without any distinction of class or race.

The absolute necessity of to-day is not the creation of the new religion, but a clear understanding of the true principles of religion which inspire all the great faiths. If people are cognizent of the fact that there is a common tie binding them together, and that whatever may be the names of their religions, they are adoring and approaching the same spirit, peace will prevail superseding the war on earth and strife among men.

Youngsters of the world play the major part in the establishment of such an understanding. They are endowed with the power of creating a new civilisation by throwing aside the blunders of the past. As citizens of the morrow, it rests with them to create either a good or a bad world. They are the best co-efficients of the realisation of a universal religion in the sense described above in virtue of the fact that they possess such requisite qualities as will subscribe towards the same. They are capable of preserving the prestine purity of their minds. They never allow them to be prejudiced and putrified by blind domestics. Youth is the most precious period in life in view of the fact that it is replete with zeal, buoyant spirit and energy. It is full of idealism and 'divine Philosophy.' The ideals of youngsters are eclectic and go a long way towards the foundation of heavenly bliss and happiness on earth. The youth of the world, if they but unite themselves and champion the cause of universal peace and prosperity, can work wonders.

The work before the youth is indeed, great; but the very greatness of the past ought to be an incentive to unstinted action, to put forth an effort which knows no exhaustion, an attempt which stops at nothing short of the end. Self-preparation ought to preceed the education of the world. The youngsters, all over the world, especially undergraduates and graduates ought to undergo training and thus befit themselves for contemplation in terms of universalism. A reverential study of comparative religion and a correlation of the fundamental truths of all faiths will make them competent soldiers to militate against all superstitions and dogmas which will prove detrimental to the establishment of peace and good-will. The Majority among men are cramped in a narrow groove of some cult and as such, are ignorant like the proverbial 'frogs-in-the well' of vastness, depth and splendour of the ocean, that is, religion. The youngsters should rouse themselves from lethargy, give up the trodden path of blind tradition and march as the standard-bearers of truth. They must understand that 'Religions' in the plural are appearances, forms and that 'religion' in the singular is reality, content. Such of those being guided by scholars who are well-versed in the lore of various faiths and who are likewise pure in conduct and unprejudiced in thought, should form themselves into study-circles and prove a valuable asset and useful aid to the youth. They should be of service to them in preparing them for the work of regeneration by giving them proper education in religion.

Individuals on earth and especially the youth should realise that the various religions are like pearls on a shining strand of the seas. Youngsters recognising that religion is something inborn innate and beyond the possibility of separation from man and that besides it breathes the fundamental oneness, would find it futile to look forward to the day of 'non religion' as the Positivists do; but on the otherhand, work with heart and soul for dispelling from the minds of men the appalling ignorance about faith and bring on the Utopian days when the world will become a veritable paradise of men and women living in concord and peace, being fully cognizant of the unity underlying the multifarious faiths and beholding the splendid sight of the parti-coloured lights blending into one Supreme Radiance!

The Rationalist.

Monday 29-1-1945.

A VICTORIAN STATESMAN

II

Before long, however, Mr. Thumboo Chetty did marry his sister's daughter. She seems to have proved a perfect wife, and also borne him eight worthy sons and daughters. The fourth son was given the father's name, and, like the Sun who, setting one evening, rises again on the next, and re-lives his glorious career before an admiring world, it has re-won before the eyes of a new generation honours and fortunes surpassing those of its previous owner!

Shortly after marriage Mr. Thumboo Chetty was selected as Manager of the newly formed Legislative Council Office, by J. D. Mayne, the first Legislative Secretary, who subsequently became the illustrious codifier of Hindu Law. Mayne was also Professor of Law in the Presidency College, and at his instance Thumboo Chetty attended the three years' course, and obtained the first prize in the final Examination. He managed the Legislative Office for over 4 years, and Mayne and his colleagues testified that "Thumboo Chetty had great talent for business, and that his attainments, judged even by a European standard, were solid and conspicuous."

About 1865 he became Munsiff in the District of Bellary, and in January 1867 when the Sheristadarship of the Judicial Commissioner's Office in Bangalore became vacant, Mr. Kindersley, the Commissioner, appointed him to it.

The Mysore Bar was newly formed on 1st February 1867, and Mr. Thumboo Chetty joined the Judicial Commissioner's Court on the same day.

The appointment roused some public criticism, on which L. B. Bowring, the Chief Commissioner, who was on leave in England, wrote:

"I should have preferred, on general grounds, that a Mysore official should have been appointed to a post of such importance, as I should be averse to admit outsiders, considering the feeling of the people of the Province on the subject. But it may be observed that the nomination ought to prove satisfactory, as he will have many enemies to entrap him and he must need walk carefully and with uprightness. I should, moreover, hope that he will do so, if he acts up to the tenets of the religion which he professes."

Chief Commissioner Bowring implies conversely, that if an official has no watchful enemies, he may tend to become careless and dishonest!

Mr. Thumboo Chetty sought an interview with H. H. the Maharaja in order to pay homage. He writes, "As I stood up and made my obeisance and craved leave to depart, His Highness gave a gentle tap on my shoulder and, with a majestic look and in a powerful voice, said, "Young as you are, you have a long career of usefulness before you. You are new to Mysore, but I am sure you will be kind and sympathetic to the Mysoreans, always treating them as your own countrymen."

This must have been just before that gracious and gallant Ruler's demise, for he died on 18th March 1867.

The Judicial Commissioner of Mysore was also the Judicial Administrator of Coorg. So Mr. Thumboo Chetty's experience of Madras Judicature came in handy in drafting the

Coorg Court's Act of 1858, which reformed the Judicial administration of that Province.

Mr. Thumboo Chetty was uncertain about Mysore, and wished to return to Madras in December 1867. But his three well-wishers, Bowring, Mayne, and Kindersley, dissuaded him from doing so, whereupon he gave up his lien on the Madras Service, and stuck to Mysore.

Within a year Thumboo Chetty was appointed Judge of the Bangalore Small Causes Court, hearing of which, Kindersley, who was a Judge in Madras, wrote, "Whatever becomes of me, I hope to hear, from time to time, of you as a shining light in Mysore." And when in another year Mr. Thumboo Chetty was appointed District Judge for Kolar, he wrote, "I trust that I shall always hear the same account of you, and that whatever changes may be in store for Mysore, you will not change."

The change in prospect for Mysore was the progressive Indianisation prior to the Rendition.

After 3 years of dispensing Justice at Kolar, Mr. Thumboo Chetty was shifted to the Revenue Subdivision of Bangalore. It was a new line to him, but we are told that in his very first Jamabandi of Hosakote taluq, he detected defalcations which had been flourishing for years, and convicted the delinquent to a long term of imprisonment. And he immediately reported to Government certain safe-guards in order to prevent such occurrences in the future.

We would like our readers to compare that sense of duty with the prevailing mood of the latter day officialdom.

He was in the Secretariat when the great Famine broke in 1876 and swallowed one-fourth of the State's population. Till the arrival of Sir Charles Elliot, the Famine Commissioner, he was in charge of the statistics to be submitted weekly to the India Government.

Presiding over a lecture on the famine by a Rev. Mr. Slater, Mr. Thumboo Chetty pointed out :—

"In 1801 the population of Mysore was 2 millions; in 1857 it was 3 millions and a half; and in 1871, 5 millions. The land-revenue of these years was 66, 58, and 72 lakhs respectively. Thus in the course of about 70 years, the increase in population was about 150 per cent, while the land-revenue increased by only about 10 per cent. If the produce of lands which yielded a revenue of 66 lakhs was sufficient in 1801 to maintain a population of 2 millions, the produce of additional lands since taken up, which yielded an extra revenue of only 6 or 7 lakhs was certainly not sufficient to supply the demands of an increased population of 3 millions."

Those of us who are inclined to look upon everything past, and every one past, as primitive, may be surprised that these remarks emanate from an administrator of 1877, and not from a brilliant civilian of the year of grace, 1945! *Editor.*

(*To be continued*)

MARRIAGES

Chi. Sow. LEELAVATHY, daughter of Mrs. and Mr. T. Ramaiya, M.A., (Hons), Huzur Secretary to H. H. the Maharaja, with Chi. Ry. K. S. LAKSHMINARAYANA RAO, B.SC., B.L., son of Mr. K. T. Sheshaiya, Advocate, Belur, and Upanayanam of Chi. Ry. SATISCHANDRA, son of Mr. and Mrs. T. Ramaiya, on Friday the 2nd February at "Krupalaya," Vasantha Mahal Road, Mysore.

Sow. RANGANAYAKI, daughter of Mrs. and Mr. A. Rangaswami Iyengar, M.A., (Hons), B.L., Superintendent of Police, Kolar Gold Fields, with Chi. Ry. A. R. SRINIVASAN, B.A., son of Sri Achal Ramanujacharya, Madras, on 2nd February at 48 Govindappa Naik Street, Madras.

"DRAUPADI" A FILM REVIEW

By Mr. FAQIR MOHAMMED,
(Film-Page Editor; "AL-KALAM" Daily)

I saw "Draupadi" at Bombay.

Poetry of Emotions! That is how I would define "Draupadi", if I am asked by (paper controllers) to review it in three words.

New Huns Pictures present a New Order in the romantic History of Emotional Science, in 1944. It is a story sung in mesmeric melody—of India behind the ages.

Draupadi's emotional adjustments and loyalty to all the five brothers, is eloquently told, in emotions like Pathos and devotion, hope and woman's chivalry, interpreted by the exceptionally disciplined performance of Sushila Rani. The screen-play presents some "William Tell" situations, before and after the dance of Ram Gopal—India's Ballet Dancer Number One.

This is an emotional parade inch by inch. The distribution of Music-Footage has a poetic finish. It reminds me of a new thought, as if Music is actually written in different matters, with both falling and rising rhythms. This is the first Thesis of its kind, in the biography of Indian talkies,

Draupadi's prose (dialogue) is intellectually distributed all through the plot, so as, not to effect the situations of dramatic poetry (songs). I feel, that the Music-Footage and the Dialogue-Footage are actually measured, both geometrically and aesthetically. The combined effect of dialogues and songs results in dramatic idealism. This is the second academic research which tests the internal jewel of "Draupadi" as a dramatic perfection.

1944'S NUMBER ONE STAR

Sushila Rani's uncommon, phenomenal acting, forces you to acknowledge her as the First Emotional Scientist of the screen. Why? Her entire role can be called a "Grammar of Emotions". But the following situations appeal to me the most, wherein she excells all her contemporaries, as the best emotional "Onlooker".

When the Kauravas torture her and the rebellious sons of the blind king came to undrape her in the court, her acting should be described in ink of gold. She shows "devotion" to the blind king, in the following manner:—

1. Reverence and fear are read in her eyes. Her eyes gaze at the crown of the king. Her eyeballs are elevated. All other noises in the Setting are unheeded by the girl. A humble kneeling posture, with her hands clasping the king's feet, in utter submission! I am afraid, no Claudette Colbert or Myrna Loy could do better than Sushila, in this scientific emotion.

2. When Draupadi's sari is being undraped by the villain, in the court—we read three great emotions, in Sushila's face: (1) Decision (2) Determination, (3) Will-power:—

Her eyes face the skies. Her firmly closed mouth shows determination, not to yield to the villain. We actually see her lungs filled with deep air. Now she holds her breath, by her strong contraction of the chest muscles. She is silent for sometime, which is disturbed by hard breathing. Her silence and hard breathing are logical. Now she arrests her breathing momentarily.

In this remarkable setting, Sushila's firm sealing on her lips, tells you, also, that her teeth are firmly ground together in an exertion, not to relax them, until the trial is over. Now she shows "Self-Attention". Her head is raised, her ears are also raised and set backwards. The neck is firmly planted on her collar-bones—a sign of the readiness for challenge.

During these emotional acts, Sushila presents five new methods of acting: When the villain is undraping her, she gives the following poses:—

1. She gazes the point of her nose ("nasal gaze") to express her first fear, (2) A few seconds later, I note her "Eyebrow-Gaze". She strains her eye and looks up, gazing the margin between her eyebrows. This is her symbol of "growing confusion". (3) In her quest for help, we mark her "left-shoulder gaze". This symbol is her call for help. This is the signal for "Appeal", in despair. (4) When she is disappointed, her neck turns right and we study her "Right-shoulder gaze". This symbol is her final call for help. This is called a "desperate appeal", according to psycho-analysis. (5) When all fail her, we mark her "Sun and Moon Gaze"? (as Yogis call it). She stares at the ceiling and the heavens. This fifth posture of her eyes (with her elevated neck) is what mystics and spirit-healers call "Divine resignation and devotion". Now the help comes. And Krishna appears.

(To be continued)

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A, Rtd. Asst Commissioner.)

Note. 1—*Artha-rupa-prapathi.* The chetana acquires true and correct knowledge of God by a study of the Vedanta sastras and through the instructions of a *sadacharya.* This is solely due to the special glance of grace of the Lord of all and Universal Friend When such a knowledge is born in the chetana, he finds insufferable the relationship with this impure or sinful body; with his existence in this Lila-Vibhuti, which is the source or cause of contracting relationship with the three-qualitied body and which is the karma world; and with his association with his revered parents and similar persons who are subordinates of or subjects to karma who bestow on him this body and who are of Prakriti. These are obsacles to the experiencing of God. The chetana, thereafter, gets an uncontrollable impelling urge to attain the *aprakrita* body which would be solely employed in the experiencing of God and to obtain existence in the heaven and to associate with the Eternals. To achieve his object, he will make an absolute self-surrender of himself at the Lotus-Feet of the Lord, bringing to mind, among others, the following teaching of Sri Nammalvar—"The Lord on the Tirupathi Hill will cause the extinction of enervating old age (or old age which indicates the approach of the end or death), of birth (or birth which ends in death), of death, and of grief caused by physical and mental diseases", "O Lord! on the Tirupathi Hill, your servant who has no protection other than yourself"; I am not for me but for the Lord who has taken up His permanent abode on the Tirupathi Hill. He will then reach the goal of God attainment by the mental attitude of obstructing Him in His passage and by surrounding him, with the constant reflection—"Even after I self surrender, do you intend by exhibiting the innumerable sense-pleasing objects, to drive me into them? Even after I self-surrendered and took refuge in your Lotus-Feet, do you mean to push me into the enjoyment of sense-objects and thus to make me perish?" "Having got up this shore of Samsara-Ocean which is Lila-Vibhuti, I suffered from beginningless time by the series of births, etc., Now you should be pleased to bestow your grace on me for attaining you." "I swear by your consort who is your beloved; I swear by you who is the beloved of Sri; hereafter I will not consent for your parting from me and going elsewhere."

The Alvars are artha-prapannas.

Note 2. Engalalvan, also called Vishnu Cnitta, was one of the 74 Sishyas of Sri Ramanuja. All these were conferred upon them the status of Acharyas or Preceptors (ಸಿಂಹಾಸನಾಧಿಪತಿಕಳ್), ನಡಾ ಡೂರಮ್ಮಾಳ್ (Varadachariar) took tuition under Engalalwan in Sri Bhasya and all other Scriptural works. Srutiprakasika-Bhattar wrote the commentary on Sri Bhasya known as Srutiprakasika on the instructions given by Varadachariar in his Sri Bhasya discourses.

Note 3. Ammangiammal was a sishya of (ಅರುಳಾಳ ಪ್ಪೆರುಮಾಳ್ ಎಮ್ಬೆರುಮಾನಾರ್) and was one of the above-mentioned Seventy Four.

Gospel No. 18: (i) What is the nature of the Lord (Parasvarupa)? (i a) What is the essential knowledge in the nature of the Lord (Parasvarupa-yathathmya)? (ii) What is the nature of the soul (Sva-svarupa)? (ii a) What is the essential knowledge in the nature of the soul (Sva-svarupa-yathathmya)? (iii) Consistent with the nature of the soul, what is the nature of the fruit or the soul-sought end (purushartha-svarupa)? (iii a) What is the essential knowledge in Purusnartha-Svarupa? (iv) What is the nature of its obstacle (Virodhi-Svarupa)? (iv a) What is the essential knowledge in virodhi-svarupa? (v) What is the nature of the means for obviating the obstacle and for attaining the purushartha (upayasvarupa)? (v a) What is the essential knowledge in upaya-svarupa?

(i) Divine controllability—God is the controller of the chetana and the achetana worlds of Lila-Vibhuti and Nitya-Vibhuti (ia) Asrita-Parathantra. Instead of existing for the benefit of Himself alone, or for the benefit of others and Himself also, He exists for others only *i.e.*, solely for those who love and trust Him. This Paratantrya extends up to Archavatara or the Manifestation Worshippable. (ii) Sva-svarupa which is co-related to Para-svarupa. It is distinct from Prakriti; it is intelligent and beatific or co-essential with delight; it is eternal; it always remains the same in its character and is devoid of mutation; it is the seat of knowledge and has as its attribute intelligence or knowledge which is an immediate halolike environment (dharma-bhuta-gnana), it is luminous of itself; it is disposable for the Lord's purposes as pleases the Lord, it is appropriable by God alone for His own purposes, and not by any one else; it is dependent on God for its protection, being devoid of the capasity of protecting itself.

(To be continued)

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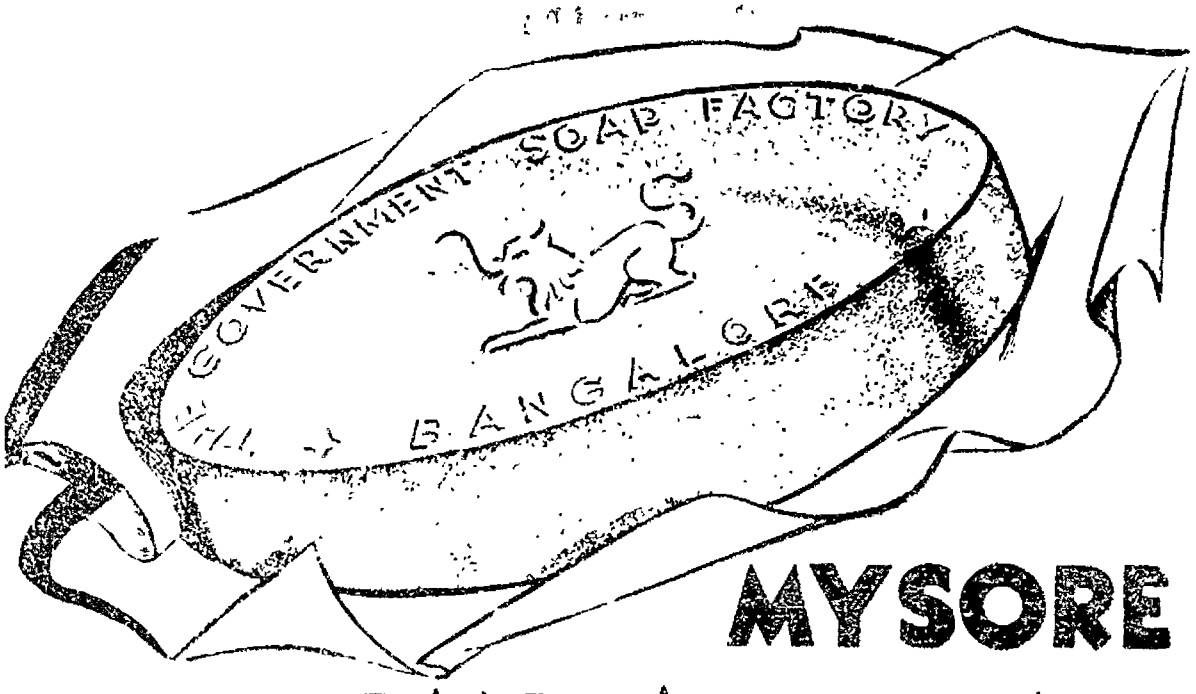

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SANSKRIT PATHASALA, MALLESWARAM

We have before us an Appeal by the Committee of Sri Vedavedanta Mandiram Sanskrit Pathasala, Malleswaram. The institution has existed for some 40 years, maintained by a small Government grant. The grant being small the teachers are few and meagrely paid, and the teachers being few the pupils are also few.

The Pathasala prepares for the Kavya Section of the Government Curriculam in Sanskrit, corresponding to the English Middle School Course.

It is creditable to Malleswaram to have had a Sanskrit School for over 40 years. It would be discreditable to Malleswaram not to make it flourishing and prosperous at least from now on

Sanskrit is the basis of Indian culture. It is the store-house of the accumulated knowledge of all our past Thinkers and Seers. It is a beautiful acquisition which provides perennial enjoyment to the mind. It is a valuable acquisition which dignifies and gives balance to our lives. Its study is good for men, and good for women.

Europeans seek it as the means of attaining the higher wisdom. To them it is a new world, rather difficult of access, because of the strangeness of language. But to us, Sanskrit is in our blood, and our ears are attuned to its tone and accent. Therefore it is not difficult of acquisition.

Malleswaram, by God's grace is now more than a town. It has a rich population many of whom are rolling in riches. It holds innumerable men of culture and enlightement to whom Sanskrit must be dear. They should be glad to possess it for themseves, and to procure it for their children. The children will be grateful to them in after life for giving them a grounding in Sanskrit while young, so that in later life the whole course of Sanskrit Literature and Philosophy will lie before them as an open book.

Such a community should not find it difficult to provide the Pathasala with the monthly income of Rs. 150 or Rs. 200 required to improve its teaching strength and increase its usefulness to the community.

Even one donor can do it. Mr. C. A. Acharya, a prominent resident of the area, is said to have made a princely donation to what is called "Acharya Pathasala" in Basavangudi. It is, we find, an English High School, and not a Pathasala at all. He is also, we find, running another High School in his home town, Goribidnur. He is an ardent Madhwa, and to Madhwas, Sanskrit is a birth-right. It would therefore be fitting, we think, if he stretches a large helping hand to make the Pathasala prosperous and popular.

The Saraswath Community, named after Saraswathi, the Goddess of Sanskrit, who have found a second home in Malleswaram, under the lead of the Sirurs and Mr. Deva Rao Shivaram, the modern Sindbad, owe it to Saraswathy to make the Pathasala a living centre.

Other Malleswarites also should vie with these in co-operating to make the Pathasala a Temple of Learning.

The Pathasala should be made to provide not only for Kavya, but also Nataka and even Madhyama Courses. If it takes up extra-curricular work, in the way of evening and night classes, so as to suit the office workers and mill-workers, and holds easy Kavya and Purana classes, it will be conferring a boon on many eager minds.

To make the Pathasala, which exists like an Oasis in the midst of the desert of so called modern education, a flourishing Oasis, brimful of spiritual water and sustenance to the weary travellor in life, is the duty of the happy and prosperous dwellers of Malleswaram. We hope that they will discharge that duty and attain satisfaction in this life as in the life to come!

Editor.

FELICITATIONS TO HIS HIGHNESS

In order to convey their respectful felicitations to His Highness the Maharaja Sri Jayachamarajendra Wadiyar Bahadur, G.C.S.I., on the bestowal of the Knight Grand Commandership of the Most Exalted order of the Star of India Messrs. S. Devaraja Urs, (grand-son of Lokahitaishi T. Basavaraja Urs), B. V. Nanjundiah and M. K. Nanjaraia Urs, convened a meeting of the Old Students of the Maharaja's High School on the 28th January in the school premises, under the Chairmanship of Mr. K. Basavaraj Urs, M.A., LL.B.

Prominent among those present were :—

Messrs. R. Muppiniah, B.A., T. B. Nanjaraj Urs, B.A., T. D. Krishne Urs, G. R. Ramiah, M. G. Dastagir Sab, H. L. Nanjundaraj Urs, and H. L. Lingaraj Urs, and others, including teachers and students.

Mr. D. Vijayadevaraja Urs, an old student, invited Mr. K. Basavaraj Urs to occupy the chair. The Chairman, in a felicitous speech, in fluent Canarese extolled the fine qualities of our Gracious Ruler, and the benefits derived by the public by His Highhness's benevolent administration, and observed that every subject of His Highness should feel proud on the well-merited title bestowed on His Highness by the Imperial Government.

The following resolution proposed from the chair was passed unanimously.

This meeting of the old Boys of the Maharaja's High School, Mysore, assembled under the Chairmanship of K. Basavaraj Urs, Esqr., M.A., LL.B., begs to convey the heartiest felicitations of the members on the bestowal of the Title of Knight Grand Commander of the Most Exalted Order of the Star of India on His Highness, our beloved Maharaja, and pray that His Highness may rule for many many years over his beloved people and beg to convey their loyal and humble respects.

In conclusion the Chairman invited the audience to pray for the long life and happiness of His Highness, and the meeting terminated with the garlanding of the Chairman, and vote of thanks, and three cheers to His Highness the Maharaja.

THOUGHTS FOR THE WEEK

"In youth to endeavour is to succeed."

* * * *

"I was poor, and that was quite enough to make me a patriot."

* * *

"So true is it that there is no situation which a little tact cannot turn to our account. Manage yourself well, and you may manage all the world."

* * *

"I study nature rather in men than in fields, and find no landscape afford such variety to the eye, and such subject to the contemplation, as the inequalities of the human heart."

* * *

"He who esteems trifles for themselves is a trifler. He who esteems them for the conclusions to be drawn from them, or the advantage to which they can be put, is a philosopher." DISRAELI.

MARRIAGE

Chi. Sow. RUKMINI BAI, daughter of Mr. U. L. Ramachadra Rao, M.R.A., President. All India Bhavasara Kshatriya Mahasabha, Mysore, with Chi. B. NARAYANA RAO, son of Mr. B. Bhujanga Rao, Cloth Merchant, Ooty, on the 4th February at "Vittal Vihar," Vanivilaspuram, Mysore.

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Monday 5-2-1945.

A VICTORIAN STATESMAN

III

In our last issue, a reader kindly points out to us, the date of the demise of H. H. Mummadi Krishnaraj Wadiyar,—18th March 1867—is not correct.

The biographer of Mr. T. R. A. Thumboo Chetty,—his eldest son, Mr. Royaloo Chetty, —states "On the 28th March 1867, just as Mr. Thumboo Chetty was preparing to go to the Small Cause Court, he received the sad intelligence of the death of H. H. The Maharaja, and the Courts were directed to be closed for three days."

Chief Commissioner Bowring, in a letter to the India Government dated 28th March 1868, however, states, "I have the honour to report, for the information of H. E The Viceroy and Governor General in Council, that H. H. Maharaja Krishnaraja Wadiyar Bahadoor, K.C., C.S.I. Rajah of Mysore, expired last night about 11 O'clock."

The date given in the biography is thus an error of printing. That should not detract from the merit of the biography, which is an excellent production for which the author deserves considerable credit.

Mr. Thumboo Chetty made history once again by being the first Indian in South India to be appointed, in 1879, District and Sessions Judge with power to pass sentence of death. He was only 42. Recommending him to the India Government for the post, Sir James Gordon wrote, 'He is an officer of conspicuous ability, great industry, and deservedly high character." His salary was Rs. 1200.

On 25th March 1881 the British Commission ceased to exist, and H. H. Chamaraja Wadiyar was installed as Ruler of the State. His first act was to inaugurate an Executive Council with the following Proclamation: "We have further resolved that a Council shall be formed to be styled, "The Council of H. H. the Maharaja of Mysore," which shall consist of the Dewan, for the time being, as Ex-officio President, and of two or more members to be especially appointed by us from time to time. It shall be the duty of the members of the said Council to submit, for our consideration, their opinions on all questions relating to Legislation and Taxation, and on all other important measures connected with the good administration of our territories and the well-being of our subjects.

"We are accordingly pleased to appoint Chettipunium Veeravalli Rungacharlu, C.I.E., Dewan, Ex-officio President; Trichinopolly Royaloo Arogheiswamy Thumboo Chetty, Judge, Ex-officio member; Poorna Krishna Rao, and Attupakkam Ratna Sabhapathy Mudaliar, Members, to be Members of the said Council, to hold office, as such Councillors, for the term of three years, or during our pleasure."

"Chettipuniam", "Trichinopoly", "Attupakam"! We wonder wether at least the fourth Member was a Mysorean in that first Council of ours!

The Maharaja was the recipient of many congratulatory messages on his accession. The Catholic community presented one through the Lord Bishop, Dr. Coadou. He read it in Latin, Mr. Thumboo Chetty presenting the English version. One reference

in it to the Biblical episode of Solomon and God, is Upanishadic in the charm of its conception. Solomon, newly-made king, prayed to God for help; "O Lord God, thou hast made thy servant king instead of David my father; and I am but a child. Give therefore to thy servant an understanding heart to judge thy people, and discern between good and evil." And the word was pleasing to the Lord, that Solomon had asked for such a thing. And the Lord said to Solomon, 'Because thou hast asked this thing, and hast not asked for thyself long life, or riches, but hast asked for thyself Wisdom, Behold, I have given thee a wise and understanding heart, yea, and the things also which thou didst not ask, I have given thee', to wit, riches and glory, so that no one hath like thee among the kings in all days heretofore."

The first Council lasted for 21 months. On the 26th December 1882, Dewan Rangacharlu wrote to Mr. Thumboo Chetty, "My Dear Thumboo Chettiar, I am at last going tonight, and, with His Highness's permission, I am asking Vijayendra Rao to send to you any important papers requiring disposal, with reference to which you may also conveniently see His Highness now and then. I am going for ten days or a fortnight. Yours very sincerly, C. Rungacharlu." He did not see Mysore again, and died on 20th January 1883.

It was an an able administrator and fine man gone. It was an untimely and unexpected loss. Moving the condolence resolution at a Memorial Meeting, Mr. Thumboo Chetty described him; "He was actuated by no other principle than that the interests of the Government were identical with those of the people. By his high character and sterling integrity, he exercised a wholesome influence on all the officers subordinate to him, and over whom he had always a watchful eye. He made every one understand that merit without honesty was of no avail, and that merit combined with honesty was the sure passport to promotion and advancement," and concluded with this handsome tribute; "The usefulness of a Dewan does not cease with his employment. Although poor Rungacharlu has ceased to exist, yet the reforms he has introduced and those he intended to introduce, and his minutes and proceedings, will survive as lights and land-marks to the successor of this eminent statesman. On these his fame and reputation will endure and stand with the generations that are to come. On these his monument is founded, and on these his memory will live."

The Dewanship became vacant. The busybody Press of Madras began to suggest names and weigh merits. One of them, the *Indian Mirror*, wrote loftily, "We hope a proper man will be selected by the young Maharaja of Mysore in succession to the late Mr. Ranga Charlu. Whether he be a Mysorean, a Madrassi, a Parsi, a Bengali, or a Mahratta, is of little moment, so long as the man selected is the right man in the right place."

Why the paper does not mention Englishman, Afghan, Arab, Pole, and Chinese, we do not know!

Speculation was set at rest by the appointment of Mr. K. Sheshadri Iyer over the heads of the existing Members of Council.

History is a magician which can produce from its pockets a precedent for any kind of political or administrative act!

Editor.

(To be continued)

"DRAUPADI" A FILM REVIEW

By Mr. FAQIR MOHAMMED.
(Film-Page Editor; "AL-KALAM" Daily)

(Continued from last issue)

Mark you! During the first four eye-gazes, her face looks like a pale, yellow rose, burnt by harsh sunlight (in the first gaze). It looks like a lean daisy (shaken by storm)—(in the second gaze). In the third gaze, it takes the shape of an autumn-touched rose. In the fourth gaze, it behoves like a rose, whose petals are falling away and going with autumn. It is the fifth gaze (after Krishna's eyes meet hers)—that I stare at her face, which looks like an oval crysanthemum flower. Her jaws almost bulge into the shape of a full-moon. Here, she shows supernatural hope and challenge.

With this new talent's leap on the springboard of the screen, we forget the emotional records of Devika Rani. We have to admit this staying reality, after seeing "Draupadi".

Sushila's relationship with Duryodhana and Bhima are of especial note. It needs the heart of a Cleopatra and the beauty of a Helen of Troy to combine themselves and tame down the unruly giant Bhima, whom no man could tame. But Draupadi Sushila succeeds, in passifying Bhima, the incarnation of physical might and manly courage.

With crown *on*, her face assumes the shape of a bright sun-flower, after which, she looks every inch a queen. Her tall, graceful figure and balanced acting, combined by her bewitching melody, create an "*As You Like It*" effect on the audience.

Sushila's surpassing melody is many times more magical than the voices of Kanan and Bharathi Devi, put together. Her depth of voice and the pitch to which she elevates it in rising and falling rhythms, without shouting, not merely provide a festive mood to the audience, but also they remind me of the four metres of English poetry.

AFTERWARD

K. N Singh, Mazher Khan and David form an all-star caste. But yet the feeling of the filmfan during the Show is natural and sublime.

In Settings, the motion picture History can boast of only two land-marks: "Thief Of Bagdad" and "Draupadi".

The exquisite ballet by Ram Gopal gives a blossomtime mood to the grandeur of these gorgeous settings, which are superfluous nowhere. The dances are indexed in the right place, where their necessity is actually felt. This is the first time on the screen, we examine Ram Gopal, in his best emotional parade.

In Editing and continuity, I *can* forget the Editor of "Blood and Sand", Mr. Russ Shields.

DIRECTOR'S STAYING TRUMP-CARD

"Draupadi" presents a Thesis on Direction. This is a new type of "Self-Speaking" direction. There is that psychic auto-suggestion in the technique. The director shows a reverence for story-telling and theme-presentation. If we examine the "Continuity" between the dialogue-direction and the Music (both incidental and atmospheric)—we find a new grammar of emotional psychology. These are the first two aspects of direction.

3. The third phase is "Location of Interval". The film stops for 'interval', not by footage-measurement,—but by a natural "Thread of Events' which necessitate the 'interval'.

4. The fourth pulsing factor is the director's studies and x-ray into "Posography".

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst Commissioner.)

(Continued from last issue)

(ii a) The chetana should understand that his disposability by the Lord for His own purposes, extends to his disposability by the servants of God (tadiyas) for their own purposes. Vide the following in the Prabandhas.—"I am the servant of the servant of the servant of those on whom the grace of God is bestowed"; "I am the servant of the servants of those who consider themselves as the servants of God's servants"; (iii) Loving devotional service to God, born from the experiencing of the Lord's Essence, His All-transcendent Form and His adornment of hosts of amiable attributes. (iii a) It is His gladness which is correlated to service to Him—vide Sloka 46 of Stotra Ratna.—"By ever following or sorrounding you (God) without any break, by wiping out all traces of desire in everything other than yourself, by being eternally engaged in your service, and by this alone possessing the existence which has attained its highest goal, when am I going to gladden your heart?" (iv) It is the ignorant conception that body is the soul, it is mine-ness in objects in relation to the body, and it is imposing independence on the soul which is distinct from the body. (iv a) It is the innate egoism and mine-ness in the services to God which is in agreeability with the nature of the soul. (v) It is the Lotus-Feet of Isvara who is the ready means and who is adorned with the qualities of Saulabhya, etc., [Sau-labhya is easy accessibility] (v a) This ಉಪಾಯ stands alone without needing any accessories and does not even suffer prapaththi.

Gospel No. 19: The obstacle to enjoy God-bliss is the greater desire in sense-satisfying objects. The obstacle to the object of attainment is mine-ness. The obstacle to the means is ignorant doer-ship. The cause of the three kinds of obstacles is egoism. The obstacle to the rendering of service to God, is the thinking that he is independent of God. The obstacle to the taste (ruchi) in God, is sensual objects. The obstacle to close attainment to God, is attachment in other Gods. The obstacle to knowledge is ignorance. The obstacle to being disposable for His purposes, is to become disposable by other Gods for their purposes. The obstacle to selfless self-surrender at His feet as the means and the object of attainment, is adherence to other means. The obstacle to the nature of the soul, is erring in respect of Godly-men (Bhagavathas). The obstacle to the soul-sought end or goal (Purushartha)' is desire in sensual objects. These are the words of Nambillai.

Gospel No. 20: These are the instructions of Thirukkotiyur-Numbi to Udaiyavar (Sri Ramanuja):

The following six are to be avoided by a prapanna (one who has sought refuge at the feet of the Lord as upaya and upeya).

(i) Asrayana-virodhi, obstacles to attachment in God: These are egoism and mine-ness, performance of works scripturally prescribed, with the motive of reaping their fruits, deprecating the intermediary agency (Purusha-akara), and doubt in the attainment. (ii) Sravana-Virodhi: obstacle to the listening of subjects pertaining to God. It is giving ear, even accidentally, to the stories about Gods other than the one Lord. (iii) Anubhava-virodhi: obstacle to God-enjoyment. Desire in sensual pleasures, such as entering with the meterials of enjoyment and coming out with bathing materials. (iv) Svarupa-virodhi: obstacle to the nature of self. It is transgressing his limit in independence by not becoming amenable to his disposability by God, (v) Parathva-virodhi: obstacle to the knowledge that Isvara is the one infinitely supreme and is distinguished from every other entity. It is the delusion that the first embodied Brahma, Rudra and the like are Isvara. (vi) Prapthi-virodhi, attainment's obstacle. It is the association with Kevalas (who are after the enjoyment of the soul only in its natural state, that is to say, uncontaminated by contact with Prakrithi).

(To be continued)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

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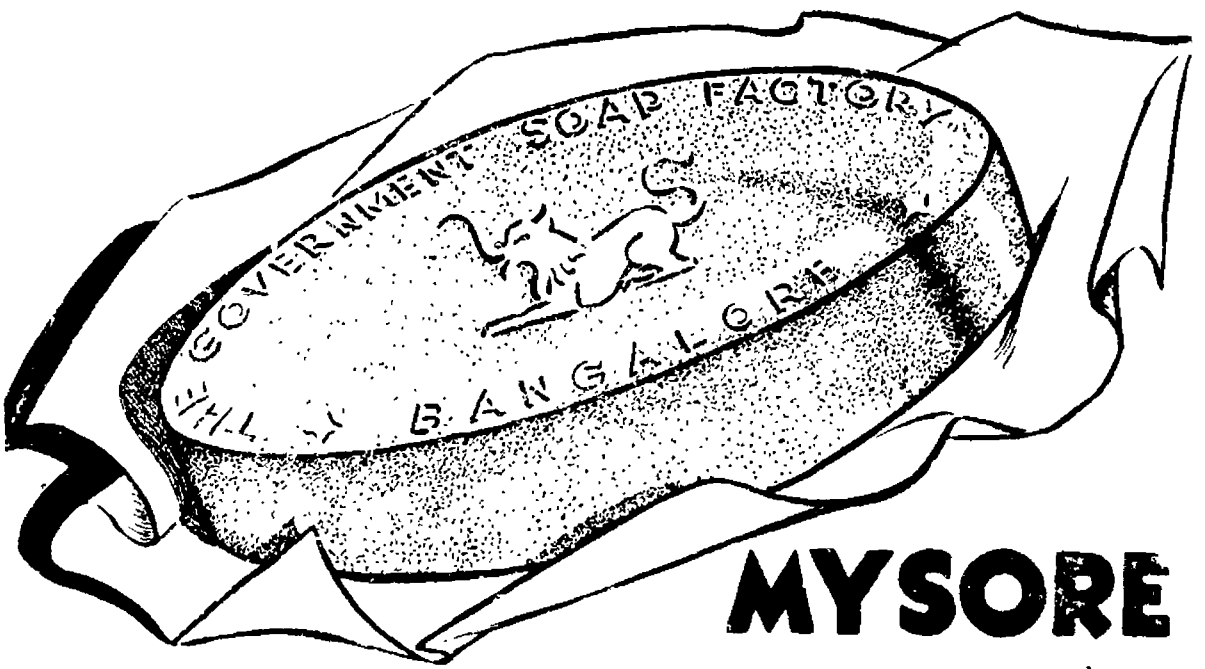

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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

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VOL. V No. 22] MONDAY 12—2—1945 [PRICE 0—1—6

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The Rationalist.
Monday 12-2-1945.

A VICTORIAN STATESMAN

IV

Disappointment did not demoralise Mr. Thumboo Chetty. Sympathetic friends helped to sustain him in his usual efficiency and high merits. Colonel Clarke, Secretary to Government when Thumboo Chetty was Head Sheristadar, wrote, "I should have been glad indeed to have seen you filling the Dewanship, but possibly you may find reason to consol yourself it was not to be. The post is one which, we so often see, exposes the occupant to attacks and intrigues from which the highest integrity and most conscientious line of action is not free, and it is possible that honours may be obtained by the sacrifice of that which is still more valuable—peace of mind."

Mr. Thumboo Chetty continued as Chief Court Judge and Senior Member of Council. Now a days they are both full time jobs. But he discharged both of them with remarkable competence, and commendable uprightness. We understand that his motto was,

"The more we do, the more we can do; the more busy we are, the more leisure we have."

Not only was he the guiding force of Government institutions pertaining to the Departments whose portfolios he held as Councillor, but he was also the presiding genius of notable public charities like the Arcot Narayanaswamy Mudaliars' Charities, Devaraj Bahadur Charities, Friend-in-need Society and others. He nurtured the plants of Female Education, the Oriental Library, Educational Hostels, the giving of a vernacular, religious and industrial bias to education, and progressive Indianisation of services. He kept himself abreast of world-politics and was widely and well read. His presidential speeches on important occasions appear to-day, after the lapse of six decades, thoughtful, sensible, and modern. His notes and minutes are marked by remarkable clarity of thought and surprising vision.

For instance, in one place he says, "The key of the Executive Council is the Chief Secretary. In every native administration the Council ought to be assisted by a good and capable Chief Secretary, possessing an extraordinary strength of principle and thorough business habits. The Chief Secretary's appointment is one of great importance and responsibility as he has to work immediately under the orders of the Dewan and Councillors. A Chief Secretary must necessarily, from the nature of the duties devolving on him be one who had been in Mysore for some time, with large and varied experience of the work of almost all the important branches of the administration, and thoroughly acquainted with the habits, manners, and wants of the people. In short he must be one who will be in touch with the people and be the safety valve of the administration. A Mysorean, with the necessary qualifications would certainly be preferable to an outsider."

Well, does not this definition hold as good to-day as when it was written 60 years ago?

He continued Senior Member of Council during the whole period of Sir Sheshadri Iyer's Dewanship, and throughout remained on friendly terms with him. In May 1884 H. H. Chamaraja Wadiyar was made a G.C.S.I. One or two points about the Investiture seem to be interesting. Almost a year later, in April 1885 Dewan Sheshadri Iyer wrote to Mr. Thumboo Chetty from

Ooty, "As His Highness likes to receive the Insignia of G.C.S.I. from Mr. Lyall's hands, and as he is going on furlough about the end of May, His Highness will probably return to Mysore about the 10th May, after which arrangements will be made for a little ceremony for the investiture, which may perhaps better take place at Mysore, the historical capital, than at Bangalore, the official capital of 50 years' standing. This seems to be His Highness's present idea, and if it is finally decided that the ceremonial is to take place at Mysore, we must arrange for the principal officers of the State coming there for the occasion.—If you think of coming to Ooty, I can promise you a good week here. etc."

Again history has repeated itself, and Mysore, the historic capital, has witnessed another G.C.S.I. investiture.

In 1893 on receipt of congratulations from Mr. Thumboo Chetty on becoming a K.C.S.I., Sir Sheshadri Iyer wrote, "Of the many letters of congratulations I have received I value none more highly than the one from yourself, for no one knows my official career in Mysore more thoroughly than you do, and no one's friendly sympathy and co-operation has nerved me more during the arduous work of the past ten years in the midst of disappointments and discouragements more or less undeserved."

The letter also bears out the truth of Colonel Clarke's remarks, that the place is one which exposes the occupant to attacks and intrigue from which the highest integrity and most conscientious line of action is not free."

In 1890 Chief Justice Plumer retired, and Mr. Thumboo Chetty was appointed Chief Judge, on the special pay of Rs. 2500, plus an allowance of Rs. 250 for the *Ex-officio* Senior Councillorship.

One associates oriental pomp with the officers of those days, but that was against Mr. Thumboo Chetty's austere principles. He caused a circular to be sent to the Deputy Commissioners and District Judges informing them of his programmes, and requesting them particularly "to instruct the Munsiffs and Amildars not to make arrangements for the erection of pandals or triumphal arches, or demonstrations of any kind at any station. He will be pleased to see things as they are without any ceremonial welcome being accorded to him at any place."

The official practice to day, in most cases, seems to be otherwise.

We have referred to Sir Sheshadri Iyer's friendly esteem throughout for Mr. Thumboo Chetty. Sheshadri Iyer's potential antagonist, Mr. P. N. Krishna Murthi, seems to have esteemed him no less highly. Hearing of Mr. Thumboo Chetty's special pay of Rs. 2500 as Chief Judge, he wrote, "Allow me to congratulate you most heartily and sincerely upon the additional mark of royal favour. I am delighted that this special recognition of your distinguished services has been shown. May God grant that you may long enjoy this honour, and that, ere long, the wishes of your well-wishers may be realised and yourself elevated to the highest position in the service of this country!"

Evidently Krishnamurthi wanted Thumboo Chetty to oust Sheshadri Iyer from the Dewanship!

Once again Colonel Clarke's remarks are proved true to nature.

Editor.

(To be continued)

" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

(Continued from last issue)

Note—ತಿರುಕ್ಕೋಟ್ಟಿಯೂರ್ ನಂಬಿ was born in Thirukkottiyur. He was a disciple of Alavandar (Yamuna Muni) and was a learned Acharya in the Visishtadvaita Philosophy. He put Sri Ramanuja, who approached him, to strict probation and thereafter initiated him in Tirumantra (ಓಂ ನಮೋ ನಾರಾಯಣಾಯ) and its significance. He also taught Sri Ramanuja the essential significance of *Charama-sloka* (ಸರ್ವಧರ್ಮಾನ್ ಪರಿತ್ಯಜ್ಯ ಮಾಮೇಕಂ ಶರಣಂವ್ರಜ । ಅಹಂತ್ವಾ ಸರ್ವಪಾಪೇಭ್ಯೋ ಮೋಕ್ಷಯಿಷ್ಯಾಮಿ ಮಾಶುಚಃ ॥ His other names are Goshti-purna and Goshti-purisar.

In his ತನಿಯನ್ (Single verse in praise of Guru), he is described as follows. " I bow to Sri Goshti-purna (Thirukkottiyur Nambi) who is full of amiable attributes such as ಶಮ (control of internal organs), ದಮ (control of external organs), and the like; who is possessed of true knowledge acquired by the grace of Yamunarya; who is like an ocean to the qualities of gnana, bhakti and the like; who has his feet bowed to by Yatipati (Udaiavar); who possesses a firm stand in the real significance of *Charama-sloka*; and who is the dispeller of the cruel sins of his followers."

Therkalvan is the son of T-Nambi and Devaki-Piratti is his daughter, Both of them became the Sishyas of Sri Ramanuja.

Gospel No. 21: The body is the impediment to Bhagavad-Kainkarya—(eternal service to God), (or is the impediment to be led by or guided by Him or to follow Him). Sons and friends are impediment to acharya-susrusha, that is to say, to attend upon the acharya and thus to be led by or guided by Him and to follow Him. Association with others is the impediment to a similar relation with Srivaishnavas. Greed for wealth is the impediment to firm belief in the upaya (means—siddhopaya). Desire for sense-satisfying objects is the impediment to taste (*ruchi*) in the upaya (object of attainment). Each of the five kinds of impediments is capable of being an impediment to every one of the five items of ಭಗವದನುವರ್ತನ, ಆಚಾರ್ಯಾನುವರ್ತನ, ಶ್ರೀ ವೈಷ್ಣವರ ಕೈಂಕರ್ಯಾನುವರ್ತನ, ಉಜ್ಜೀವನೋಪ್ಯವಸಾಯ, and ಉಪೇಯರುಚಿ. All the impediments together may operate as an impediment to each of these five items. These are the words of Tirunagaripillai one of the seventy-four Acharyas.

Tirunagaripillai

(1) The obstacles to soul-essence (svarupa-virodhi) are self-protecton. self-indipendence, disposability for purpose of others than God, attachment to the body, identifying his ego with the non-self-luminous body, and mine-ness.

Since the Lord is the All-saviour, the chetana has no eligibility in self-protection (ಸ್ವರಕ್ಷಣ). [The Lord is the Protector by virtue of His kind protection extending over the whole universe. The individual soul is the protected. It is Isvara who showers bliss and stops ills. What are born live by the All-great Entity alone. But for the Divine essence and Will, the soul-essence is liable to cease to exist or, not to be. It is incapable of existing or being preserved separately from the Lord. It is therefore clear that the chetana has no eligibility in self-protection].

Since the Isvara is the *Seshi* (one for whose sole use all exist), the chetana has no title of self-independence (ಸ್ವಾತಂತ್ರ್ಯ). [The Almighty is the Lord Paramount, Master, the Appropriator and Absolute Monarch (Seshi). The individual soul is wholly dependent on, or liable to, or appropriable to seshi. The dependence of the soul consists in his doing work in accordance with the sweet will and pleasure of the Supreme Being. Just as the senses as well as the motar organs of our body act in conformity with the sweet will and pleasure of the soul (ದೇಹಿ) and obey his dictates as a united band under one ruler, in the same manner the individual souls, forming the body (ಶರೀರ) of the Almighty, act consistently with the wishes of the Supreme Lord at all time, at all places, and under all circumstances. The activity of the finite soul is not independent but is dependent on Isvara. Vide Gospel No. 9].

(To be continued)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
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3.	**The Tree of Happiness**	0—1—0
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5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

"DRAUPADI" A FILM REVIEW

By Mr FAQIR MOHAMMED.
(Film-Page Editor; "AL-KALAM" Daily)

(Continued from last issue)

If truth is stranger than fiction, you come across very penetrating studies in direction. It is in these four new trump cards that Babu Rao Patel contributes his freedom of thought to the art of psychic symbology.

I respect hardly three great names, who have mastered the Applied Psychology of motion picture direction: (1) Alfred Hitchcock, (2) Babu Rao Patel (3) Sir Alexander Korda.

Director Babu Rao Patel goes with a trump-card, all through the 11,000 feet. He has shown unusual knack in the distribution of roles, especially in Star-Casting. Under his leadership, the picture moves, on the Economic Law of "Division of Labour".

This is apparent from the roles given to K. N. Singh, Mazher Khan, David and others. Before casting Sushila Rani, he seems to have gone through an ordeal, in studying the structure of her face, and its emotion possibilities. Yes. He has rightly decided that Sushila's features are well-suited to play emotions like devotion, constancy in love, faith in Divine help and enormous perseverance and patience. Very few directors have command over this psychology of Positive emotions.

The director uses the right type of settings for each scene, to tell his story, to suit the occasion and the mood. His settings go on moving, until they result in creating that pageantry of the old Indian monarchs. The director is clever in avoiding the overcrowding of settings.

"Draupadi" is a technical and dramatic success of the first order. Its dialogues and songs are crisp and well-edited.

Director Babu Rao Patel has succeeded beyond my expectations in combining sheer Art with sheer Entertainment-Sense.

I cannot omit two important things. Sushila's pronunciation is the Best for 1944. And she is emotion personified.

As an unanimous choice in the market, "Draupadi" is the Best Talkie of the Best Director of 1944!

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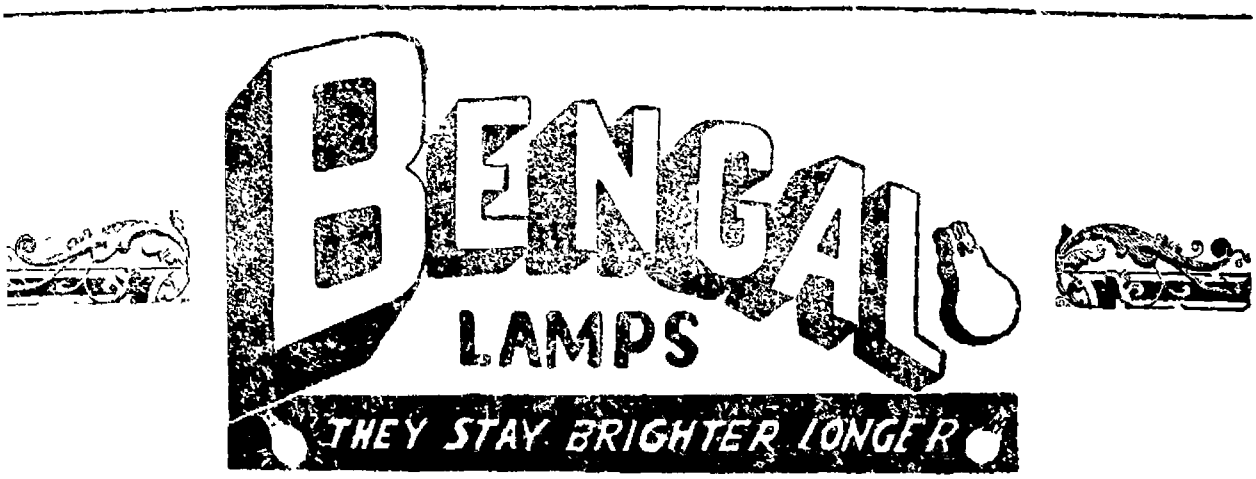

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VOL. V No. 23] MONDAY 19—2—1945 [PRICE 0—1—6

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A RICH WORM

What irony there is in the thought that some of England's loveliest country estates may be saved from building development by—a mere worm!

A visit to Sir Oliver Hart Dyke's estate—Lullingstone Castle, near Eynsford, Kent—has shown me how Lullingstone House and Castle have been in the family since the sixteenth century. At present they are not occupied on account of taxation, and death-duties falling in close succession.

In a case of the kind the estate is usually sold and cut up for building. This one happens to be an acknowledged beauty-spot in one of Kent's most beautiful valleys. It would be a tragedy if it disappeared under bricks and mortar.

For this, as well as family reasons, Sir Oliver and Lady Hart Dyke are making a courageous effort to save it. They are doing this by cultivating silkworms and planting mulberry plantations to feed them.

The silkworm thrives and spins; mulberry plantations enrich the landscape; natural beauty survives where most it is needed!

THEY FEED IN THE BILLIARD ROOM

Not since the days of James II, when mulberries were planted where Buckingham Palace now stands, and in almost every rectory garden, has there been such promise of revolutionary development in estate horticulture. It was for political reasons that the Royal experiment proved abortive. This revival may succeed.

A wing of the deserted Tudor house—restored in the Queen Anne period—is used for the silkworm culture. Here, in the hatching room, we see the minute seed-like eggs as they come from China, Japan, France, Italy, Turkey. The Turks pack them in fine gauze, the Chinese on cards; 40,000 of them will weigh only about 25 grammes. If they are not to perish they must be kept at a temperature of 40 to 45 deg. F. while they travel.

For hatching, they are placed on trays in an incubator like a plain wooden safe at 45 deg., rising half a degree a day until the temperature is about 75 deg. Hatching then begins and is completed in three days. A small night-light provides the heat; if the temperature falls only once the eggs will be ruined. Nearly 800,000 are hatching in that small cupboard space at the moment; it has capacity for a third as many again.

From here they are taken to what was once the billiard room and distributed among trays filled with chopped mulberry leaves—about 2,000 worms to each tray—on which they feed and fatten. They have a life of only thirty-six days, but eat their own weight in food each day and grow fifty thousand times their size from birth until they are fully fledged.

On the fourth or fifth day they sleep and fast for twenty-four hours, and again after another six days. There are five changes of this kind during their life.

Each day they must be put on to a clean feeding ground. Sheets of white perforated paper are placed over the mulberry leaves; the worms climb up through the holes, attracted by the smell of freshly cut mulberry leaves, and are thus easily transferred.

When they are ready to spin they evacuate everything from their bodies except the silk. Long tents or tunnels of plaited straw are then placed over the trays; they climb into these straw tents and first throw out silk strands to establish themselves, as the spider does its web, then spin the cocoon.

(*Continued on page 7*)

"THE RATIONALIST."

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POST-WAR PLANNING

Under the auspices of the National War Front, Mysore City, a lecture was delivered in the Town Hall on the 10th last, by Professor V. L. D'souza, on "Post War Planning." Mr. O Pulla Reddy, M.A., I.C.S., Minister to Government, presided. A large and interested audience was present.

Rao Bahadur M. Ramaswamy, introducing the Chairman, referred to his distinguished career in many parts of the neighbouring Presidency where planning had been practised by him with extremely beneficial results.

Mr. Pulla Reddy complimented the National War Front Committee on the good work they had been doing, and introduced Professor D'souza in a few felicitous words.

Professor D'souza dealt at length with the now familiar subject of Economic Planning for the purpose of improving the economic standard of the ordinary man.

After referring to the Bombay Plan and other plans put forward recently, the lecturer said that the sole aim of planning was the maximum utilsation of the productive resources of the country, to raise the standard of living and to improve the lot of the common man. He said that the Bombay Plan laid stress on industrialisation, whereas the People's Plan visualised the right distribution of the nation's income, and added that, though the difference mainly lay in the degree of emphasis on certain aspects, there was an amount of fundamental agreement on certain underlying principles. Adverting to Mysore, he observed that Mysore was a chip of the whole block of India and could not be isolated.

Mr. Pulla Reddy said that, whether one liked it or not, planning had become almost a fashion, and he was afraid that there was practically no branch of human activity which it did not cover. He hoped that some good would certainly arise out of all these planning schemes.

After the last war Professor J. M. Keynes wrote a book called the "Economic Consequences of Peace," which held forth the economic evils which the peace-makers of the last war let loose on the world by ignoring the economic consequences likely to result from their political readjustments. He hoped that economics would not be divorced from politics at least at the close of this war.

Pointing out that it was motivated not merely by the Soviet experiment or even the present war but was the result of the time factor, he said that there was an invisible force working behind and moving very fast, resulting in social awakening and consciousness. The first stimulus for post-war planning was given by the Beveridge Scheme, and the author of that scheme was also considering a productive scheme for the whole world. Without going into the merits or demerits of the various plans, he would suggest that the best thing to do was to take the best in all the plans and to adapt them to suit the conditions in Mysore, so as to make the life of the people here better than what it was.

Proceeding, Mr. Pulla Reddi said that this planning was more necessary for an agricultural country like India than to the more industrialised countries of the West, where the problem was one of distribution. Increasing the standard of life and increasing the purchasing power were interdependent and both moved in a vicious circle. Any way, the standard of life must be raised in the country. And increase in the standard of life meant multiplication of man's wants, and the question naturally arose whether it was necessary to complicate human life so much, particularly in a country where 'plain living and high thinking' had been the basic principles of its civilisation.

In an agricultural country like India, Mr. Pulla Reddi proceeded, where there was no proper balance between population and production, it was necessary to plan economy. With the increasing democratisation of national institutions, and change in the outlook of man, there should be a corresponding change in the industries of the country.

(*Continued on page 6*)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
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5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.

Monday 19-2-1945.

A VICTORIAN STATESMAN

V

And just as he kept himself friendly with the varied elements which composed the official and non-official life of the State, he kept up a constant intercourse with his European well-wishers, Mayne, Bowring, Clarke, Lee Warner and others, submitting his actions for their approval and judgment.

A letter of Mayne throws light on a dark corner of Mysore history. He says, "I don't know whether you are aware that the last statement of the case for the Restitution of the Mysore State, which was very shortly afterwards followed by the order for its restitution, was written by me. About the middle of 1864, I think, I was asked to go down to Mysore to prepare a statement which took the form of a memorial from the then Rajah, and spent about a week at Dr. Campbell's house drawing it up. In March 1865 I went home in the same ship with Sir H. S. Maine, and was much amused at his discussing the memorial with me, in complete ignorance, of course, that I knew anything about it."

Mummadi Krishnaraja Wodeyar began and ended his life fighting. He began by fighting for his Right of Accession, and at the close he had to fight for his Right of Adoption. He succeeded in both.

About April 1894 Mr. Thumboo Chetty had thoughts of retirement, but Sir Sheshadri Iyer intimated to him that His Highness would like him to continue.

On 28th December 1894 H. H. Maharaja Chamarajendra Wodeyar died at Calcutta, and during the minority of his successor H. H. the Maharani was appointed Regent, administering through the Dewan and three Councillors, Messrs. Rajadharmapraveena Thumboo Chetty, P. N. Krishnamurthy and Khan Bahadur Abdul Rahman. On this Mr. Thumboo Chetty vacated the Chief Judgeship, and became full-time Senior Councillor.

In May 1895 he received the title of C.I.E. in the Queen's Birthday Honours.

Thus, full of years and honours he continued to serve the State a few years more. In 1900 he contemplated retirement. Friends however, urged him to continue. To one of them, Hon'ble Sir Sheshayya Sastri, Dewan of Baroda, Mr. Thumboo Chetty wrote, "It is very kind of you to wish that both Sir K. Sheshadri Iyer and myself should continue in Mysore Service till His Highness is placed on the throne. Sir Sheshadri Iyer may, if he improves in health, hold on; but I have been in harness for the past 45 years, and though Her Highness the Maharani has also expressed a desire like yourself, I feel that the sooner I am let off to enjoy some repose the better. Your remark that "wise ministers and experienced Councillors are not common", no doubt represents the true sentiments of an able, experienced and brilliant Indian statesman like yourself, but there are younger and ambitious men who view things differently, and who are perhaps not blame-worthy in holding that, with the advance of age, one

NATIONAL WAR FRONT

BEGUM SHAH NAWAZ'S FASCINATING ADDRESS

The visit of Begum Shah Nawaz, and of Miss Harrington of the Women's Section of the Indian Informrtion Office at New York, to Mysore was availed of by the National War Front Committee of the City which arranged a public meeting at the Town Hall on the 14th inst. Mr. J. B. Mallaradhya, M.A., presided, and there was a large gathering present.

Rao Bahadur M. Ramaswamy introduced the Chairman as a Young Civilian of ability and merit with a bright future.

The Chairman introducing, Begum Shah Nawaz traced her distinguished career in Indian public life, and described her as an international figure.

Begum Shah Nawaz, in a forceful, eloquent and inspiring speech urged the audience to see that the war effort of India did not lag behind those of any other nation, so that when peace came, its right for equal status with other nations should not be disputed. She held forth the advantages of joining the ranks of the fighting services during and after the war, She urged the women of the country to join as nurses, so that Indian fighting men may not be left to the attention of nurses, of foreign nations. She urged men and women to avoid purchasing many things today at heavy prices, but wait for the day when things could be purchased in larger quantities and at far cheaper prices, investing their savings meanwhile in War Funds. She observed that the India Government were to spend over Rs, 7000 crores on Post War Reconstruction, and that for that reconstruction to be effective women should work side by side with men, combining western freedom with eastern restraint, so that national effort might be doubled resulting in the doubling of the national income. And as a preparation for that she urged that the Provincial and States' Governments should follow the example of the India Government and open Women's Bureaus in their Secretariats.

There was a short programme of musical concert by Sri Janakamma Krishnaswamy and party for the benefit of the distinguished visitors.

Winding up the proceedings the Chairman conveyed to Begum Shaw Nawaz the admiration and thanks of the public for her inspiring and fascinating address, and described the remarkable War effort which the State had put forth.

Miss Harrington speaking briefly stated that much wrong information was being given out about India, and especially the Indian States, and that she had come to see things for herself, and was more and more astonished day by day with what she saw, and that it would be her endeavour to give the true facts about India to her friends in America on her return home. The brilliant function came to a close with the singing of the National Anthem.

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cannot continue animated with a spirit of perpetual youth and unfading sagacity and capacity for administrative work. "Trees when lopped, will soon grow again," is a maxim that applies to a progressive state of society or Government. Likewise in the numerous steps of the official ladder filled with men of learning and genius and of an active and enterprising mind, sometimes with disappointed hopes, if one or two occupying the uppermost positions are retired or removed, the loss is easily and readily repaired by others below the steps quickly climbing up. Therefore I have resolved to retire as soon as I am relieved by Sir Sheshadri Iyer, who may also follow suit if there is no improvement in his health."

Editor.

(To be continued)

(*Continued from page* 3)

For Economic planning to be effective it had to be many-sided, including education, social services and so on. In Education literary education such as study of Shelley and Keats should give place to the the study of the Sciences. The scientists were doing great and selfless service, though their inventions were unfortunately utilised for the promotion of war.

There are people who are afraid that all this comprehensive planning will result in stultifying private initiative and enterprise. Sometime ago the late Lord Chief Justice of England wrote a book entitled "The New Despotism," complaining about the growing curtailment of individual liberty. That is a material point over which we must pause and consider. There will be a great deal of encroachment by the State upon the liberties of the individual but there should not be a stifling of private enterprise. Even in Russia, private enterprise is still in fair play. That should be allowed. There should be ample scope for the private initiative. Another fear is that of regimentation. You have heard from time to time the increasing bureaucratising of the State. Among thinking people especially this regimentation of our life is a problem which has now to be faced. But when we all agree to live in community, we have to surrender some of our liberties in exchange for the uplift of our society. Carl Marx heralded this view. You have now got various branches of State socialism. It should be possible to make a happy synthesis of private initiative with State control.

Each one of the plans suggested purports to make India increasingly self-sufficient. If every country in the world tries to be absolutely self-sufficient, then all international commerce will break down. That is really impossible. Burke has said that we seem to be looking backward as we are marching forward. If we take stock of the human progress, we seem to be marching forward looking backward.

Whether we can achieve this national self-sufficiency in the strictest sense is one question, and whether it is desirable is another question. International commerce must prevail under proper safe-guards. So far as Mysore State is concerned we have made considerable progress in industry and some progress in agriculture. I am certain more progress is possible in industry and agriculture. Agriculture should receive more attention than it has at present. The back-bone of our country is agriculture. Rural indeptedness, fragmentation of agricultural holdings, gradual erosion of lands, these are some of the items we have to face and tackle. Thousand and one directions are there in which improvement is possible. Improvement in scientific facilities for agriculture, improving the facilities for educaton, hydro-electric and chemical engineering, are also possible. We must know how to apply the knowledge which we have earned, he added.

Concluding he observed, "I am glad the National War Front has organised this evening's function, and when it changes its gear from War efforts to Peace efforts the members of the organisation may continue their constructive work. This State which has been the Model State may still go forward from strength to strength so that everything possible is done to make the lot of the common man interesting and happy."

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(*Continued from page 2*)

The cocoons are left for ten days on the straws, then collected and baked. This is to kill the chrysalis inside, for it would damage the silk in eating its way out.

The delicate strands of silk cling to the underside of the cocoon's shell, and there is half a mile of it to each one. A stripping machine takes off the outside covering of floss, which is sent to the spinners.

The pure silk is extracted from the cocoon, after it has been loosened in boiling water, by a revolving brush, then wound on to spindles in a reeling machine, and ultimately into thick hanks ready for testing, weighing, and sending to the weaver. Girls perform these operations, which require great care.

Mr. H. Wellard, Lady Hart Dyke's manager, showed me a beautiful green brocade which had been woven from silk produced here. Then we went to inspect the plantation.

EIGHTEEN TONS OF LEAVES

"We have only four and a-half acres under mulberries at present," he said, "but by next year we shall have sixteen acres. Finding sufficient leaves for feeding the worms is a difficult problem. A million of them require about eighteen tons during the thirty-six days of their life—and it takes four or five years to establish a plantation for feeding. In the second year a bush will yield only about a pound. In the meantime we collect from people in various parts of the country who are kind enough to send us the produce of their trees.

"In a year or two we shall more than pay our way. Eventually we shall be making sufficient profit, we believe, to support the estate. That is Lady Hart Dyke's ambition—and she works here with her own hands to help fulfil it."

In the little fourteenth-century church of St. Botolph, opposite the stately turreted gateway and ancestral house, were tombs of sixteenth-century Harts knighted by Queen Elizabeth. I wondered what those marble effigies would think could they spring to life and learn that the saving of the estate depended on—a worm!

X.

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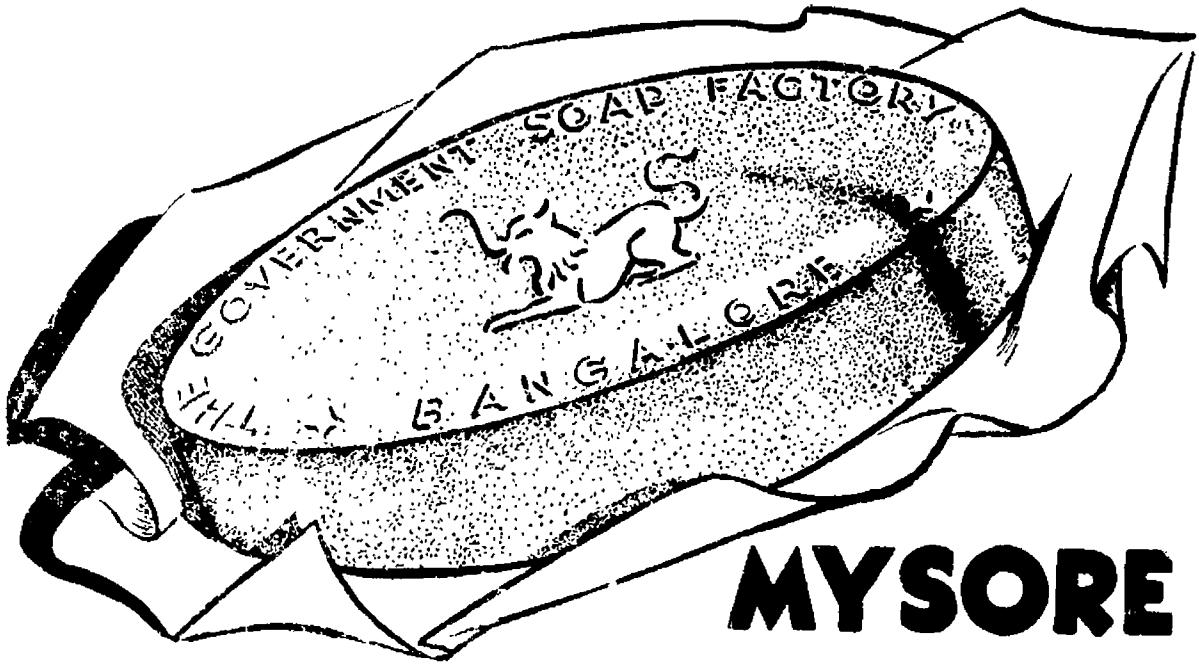

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NEW INDIAN POETS

I INTERVIEW POET ADI K SETT

By Mr. FAQIR MOHAMMED.
(Verse-Editor; "AL-KALAM" Daily)

Poet Adi K. Sett's patriotic contribution to the Allies' War Effort, comes through his immortal War-Poem: "*Long Live The Union Jack*", which is an exclusive poem, written for the "*Rationalist*".

THE POET'S CAREER

Poet Sett began writing English Poetry, in his sixteenth year. In the same year, he wrote and published his first book of 'Short Stories", for which, Mrs. Annie Besant, wrote a 'Foreword'. His Monograph on Shah-Jehan was published in 1937, for which, Rt. Hon'ble Srinivasa Sastry wrote the 'Foreword'. Mr. Sett is the first Indian, to whom Beverley Nicholas, author of "Verdict on India", gave a Press-interview, which was published in the "Illustrated Weekly of India." His English Poems, which are a subtle contribution to contemporary English Literature, have been published in various Anthologies from the London Press.

Poet Adi K. Sett, who was for two-and-a-half years, Honorary Personal Assistant to Sir Mirza Ismail, (Dewan of Mysore), is a Life-Fellow of the (1) Royal Geographical Society, (2) Royal Society of Arts (3) a Member of the Royal Photographic Society. He was educated at London and Cambridge, and took special lessons in Economics, from Great Britain's leading Economist, H. E. Cousins.

Poet Sett was also trained by Mr. Gladstone (a nephew of the great old Gladstone). He has travelled all over Europe, where many celebrities are in close contact with his poetical works. He is a keen amateur photographer and many of his photographs have been illustrated in English text-books. He is a great friend with nearly all the Indian Princes and has written praiseworthy Press-impressions, on the *Model City of Mysore*.

Now, let me introduce you to his two masterpiece poems, in which he creates the war-thrill of Lord Byron and the inspiration of a Words worth, respectively:—

Sings the Poet: "*Long Live The Union Jack*"

"They shall not die,
Though they have gone into blank space,
And black despair has struck at every door,
They shall not die.
Though in their dreamless sleep they lie,
Far and near, battered, maimed,
Full of hope and fortitude, they went,
With a smile on their lips, and a song in their hearts,
In strange lands,—
For whom she mourns in silent grief.

"That radiant smile, that youthful song,
That foot-fall which will not be heard,
Just a single joy stirs in her heart.
He died for his country,
Oh God, hear our earnest prayer,
Let this dark hour be swift,
And the dawn near.

Give us the strength to build the Future,

On the anguish, the blood, the toil, the tears,

Of those who are but memories,

They shall not die,

Though they have gone into blank space,

They shall not die." —Adi K. Sett

"*Sunset Over Hollywood*"

"The sun is sinking in a dream of peace,

The sky is fused with flaming fleece,

Of orange and vermilion, opal and amethyst.

The land is drenched in a haze of mist.

Lights are gleaming here and there,

Monster eyes of gold, with their immutable stare!

Serene mystery descends upon us all,

A dimness, silence, a patchwork of shadows, like a pall" —Adi K. Sett,
F.R.G.S., F.R.S.A.

(Continued on page 7)

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಗಂಡುಕ್ಕೆ ಬಾಣಂಯುಂ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

COINCIDENCES!

Sapper Robert Silver is a burly Aussie, toughened and ready for anything, but when he was billeted in a Hampsbire town recently, fate dealt him a shock. Not only was he back, of all places in England, in the town where he had spent his childhood; the authorities billeted him, of all people, on his aunt! It was the long arm of coincidence, proving again that coincidence can stretch to any length!

Four women were playing bridge in Cape Province the other day when each player found that a complete suit had been dealt to her hand. The odds against this happening, mathematicians reckon, were 635,013,559,600 to 1—but the chance came off!

FREAK 'PHONE CALL

One of Fate's tricks saved a life in the R.A.F. recently when a pilot tumbled out of a 'plane—and tumbled back again! Mrs. Myrtle Marler, too, had a taste of the bizarre streak in life when she was evacuated from a military area. Not knowing where to go, she was looking up a friend in the telephone book and happened to drop it. On the open page of the directory, as it fell, was the name of a sister whom Mrs. Marler had not seen for nineteen years!

Truth is always stranger than fiction. John Modden, a Cumberland miner, was enjoying himself in a London park two hundred miles from his home, when he noticed a racing pigeon in difficulties. A fancier himself, he went to the rescue, and found that the bird was one from his own loft which had been lost for several days!

Last year, in the West, a man named Peter Day tumbled off a 100-ft. cliff and injured his back. In a town miles away his brother, Henry Day, was found in the street suffering from head injuries and concussion received when he stumbled and fell from a kerb!

Again, in the recent news, was the occasion when a politician was addressing an audience of 199 in a hall seating 200. The lack of the odd man saved a life. A heavy globe weighing twelve pounds crashed from a ceiling light—bringing death to anyone beneath it—and fell in the one vacant seat!

STREETS OF ADVENTURE

Coincidence? Mr. Peter Perault had three motor-car accidents within a year. The first smash-up occurred in North Street, the second in South Street, and the third accident in West Street....but to lengthen the odds, all three streets were in differnt towns!

Coincidence! Mr. Aurthor Newton, a Bradford man, chanced to read in a newspaper that the chance of seeing banana twins, two in the same skin, was about 20,000,000 to one against. He happened to be eating a banana at the time, and discovered he was actually making a meal of banana triplets!

"I've only a chance in a million!" people say. The strange truth is that, with 40,000,000 people in Britain, that chance in a million comes off at least forty times a day!

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A VICTORIAN STATESMAN

VI

Sir K. Sheshadri Iyer did not improve in health. And Mr. Thumboo Chetty, who was Officiating Dewan during his absence, also relinquished office on 18th March 1901.

It caused regret in the hearts of many. Mr. T. Ananda Rao, Chief Secretary to Government, and Dewan not long after, wrote with heartfelt sincerity. "It will be presumptuous, and, therefore, unbecoming on my part to say anything in praise of your official career, when higher and more competent authorities have spoken about it. But it is necessary for my purpose to say that the standard which you set before yourself and expected in others has always been high and your tests severe. It is therefore no little satisfaction to me to know that I have passed through the ordeal so as to merit your approbation."

Another junior and later Dewan also, Mr. V. P. Madhava Rao, seems to have been recipient of Mr. Thumboo Chetty's kindly guidance. When Mr. Madhava Rao assumed Dewanship, the elder statesman told him, "The exercise of the gift of patronage is the rock upon which native statesmen invariably wreck their reputation. My interest in your welfare induces me to venture to give you a few ideas as to what you should do to maintain a title for statesmanship. In the selection of persons for posts of trust and responsibility and in making promotions, we should never be guided by kithship, kinship, or friendship. We should look to merit and qualifications, and there alone. If we do so, not only those who are near and dear to us, but also those who do not know us and have no reason to love us, will become the best of our friends and supporters."

We do not know if Mr. Madhava Rao did follow that sage advice. But Mr. Madhava Rao's successor, once removed, Sir Visweswaraya, seems to have exemplified those precepts.

Mr. Thumboo Chetty enjoyed his retirement for a little over six years, and departed this life on 19th June 1907.

He was born in the first year of Queen Victoria's reign, 1837, and his official career and Queen Victoria's reign both closed in 1901. Therefore it does seem most fitting to call him "Victorian Statesman"

From 1867 to 1881 he held judicial posts in the State, and from 1881 for unbroken 20 years he remained Senior Member of Council.

When we see today men moving heaven and earth, and even the third place, for the off chance of becoming a junior Member of Council for a brief 4 years, mostly content merely to enjoy the dignity of the office when they do get it, we can evaluate the greatness of the man who held that office for full 20 years, with love of God, love of man, and love of duty. No wonder those above and those below gave him their praise and esteem without his fishing for it. And those who had nothing to do with him were no less eager to give him their meed of praise.

Such a one was C. Raghavacharlu, son of Dewan Rangacharlu. Writing from Athur near Chingleput in 1895 on Mr. Thumboo Chetty being made a C.I.E., he observed, "It takes a long time for news to travel to this far off place. I write just a line of congratulations, which is none the less sincere because it is late, on the recognition of your very valuable services by Her Majesty. That title

should have been yours, in all fairness, many years ago, but the tendency has been everywhere to ignore all but the Chief Minister in Native States. The Government of India have done credit to themselves by now confessing that all the work in a Native State is not done by one man." He adds,

"To you the best reward always must have been and will be the approbation of your own heart for the good you do. The title therefore does greater honour to the bestowers than to yourself. But the public go by appearances, and I am therfore happy to see the addition to your designation.

"I am not accustomed to flatter, and I therefore speak from conviction when I say that a high, honourable, and safe officer can never be manufactured entirely in a native State. It wants all the personal contact with all those noble-minded, able European officers with whom you were so long associated to give a man the punctuality, the industry, the unchanging sense of justice, the judicial acumen, and above all the high honesty and sense of duty which have made you so well respected by all right-thinking men."

"Other officers may be loved or respected by one party or faction, or one set of favourites, but in your case they all respect you equally. The success of an administration does not depend upon a number of clever men who can write very eloquent essays or deliver grand speeches, nor upon those who can make a good show during a visit of the Viceroy or Resident, but upon those few unshaken good old officers who are always the same and love duty as duty.

"Good, simple men often do not know their own value. It is my earnest desire that you should never consider yourself unimportant. If the history of Mysore in recent years be ever written, your work would fill many pages. Men will always come for places, but worthy men are rare!"

Imagine any one addressing the last few lines to a Senior Member of Council in recent times. They know their importance well enough, though their names mostly are not worth going into any history book of Mysore!

Good breeding, deeply religious outlook, and constant intercourse with estimable European administrators, made Mr. Thumboo Chetty a wise and popular statesman, with the motto, "The end of the Government is the happiness of the governed."

Bismarck, the great Chancellor of Germany, is said to have declared, "were I no longer a Christian, I would not remain at my post an hour." Benjamin Franklin, the great American told the French Assembly in 1778, "He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world!"

Since the basic precepts are the same in all religions, it is evident that religious men do make good administrators and judges. Purnaiya, Rangacharlu, Sir T. Madhava Rao, Sir Sheshaiya Sastry, Sir Sheshadri Iyer, proved good administrators because of their religious outlook. Lack of that tends to make men into Neros and Attilas. Napoleon has somewhere said, "Public esteem is the reward of honest men." We see how well it is borne out by the career of Mr. Thumboo Chetty.

Disraeli, speaking in Parliament on the death of the Duke of Wellington, observed, "The Duke of Wellington has left to this country a great legacy, greater even than his fame; he has left to them the contemplation of his character!"

The contemplation of Mr. Thumboo Chetty's life awakens a similar thought in the mind of the reader. We have sought to present in a few brief sketches a rough picture of his fine personality, laying stress on

(Continued on page 7)

IN BED

People in Britain have never valued their beds as they do now, especially those who have existed in the discomfort of air raid shelters for weeks. Many have promised themselves that when calmer times arrive, they will slip in between cool sheets and sleep the clock round.

And why not? There are worse places than bed, even for brain work. It is recorded that during the 1914-18 war Mr. Winston Churchill did a great deal of work at high pressure while sitting up in a huge bed covered by a rich red quilt. He smoked the inevitable cigar, sipped numerous cups of strong tea, and barked orders at a horde of officials.

Many great men in the past have courted inspiration under a snug coverlet. Descartes, perhaps the greatest of French mathematicians, was an absolute demon of industry, but he never rose before eleven, and always did his best work while lying in bed, thinking. So did Leibnitz and Rossini. And it was in bed that Milton wrote much of "Paradise Lost". Two others who loved their beds were Mark Twain, who reclined abed while producing much of his best work, and Voltaire, who made a habit of summoning his secretary in the small hours of the morning, and dictating to him.

Bed, meant primarily for rest, was the place in which Sir John Suckling practised and perfected that card playing which gave him his very substantial income, and where Hobbes did his mathematical problems drawing lines and jotting figures on the sheets; Lady Mary Wortley used to receive poets in her bedroom.

Samuel Johnson relates that he used to lie abed till noon or two, and tell young men at dinner that night that late risers were doomed to failure! Pepys describes the great pleasure he took in lying in bed, idling. Kings have dispensed the affairs of state in their beds, Prime Ministers have received news of victory there, and in the old days the Romans feasted, watched dancing, and listened to soothing music while reclining on couches.

CHINESE READING

Who wrote the greatest plays known to literature—Shakespeare or Bacon? Read the first letters of the second column downward and you get the author.

Mac	Beth
Julius Ca	Esar
Two Gentlemen of Ve	Rona
Merchant of Ve	Nice
Coriol	Anus
Comedy of Er	Rors
Merry Wives of Win	Dsor
Measure for Mea	Sure
Taming of the S	Hrew
Antony and Cleop	Atra
All's Well that Ends	Well

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(*Continued from page 5*)

those aspects of it that might serve to edify and inspire his posterity, and especially those of them as are engaged in public administration.

It matters not to the dead whether we adore or revile their names in this world. But it does no credit to our intelligence if we refuse to keep before our mind's eye such of them as can shed light on our path, and make our course easier, nobler and happier.

The record of his career that has been presented above shows beyond doubt that Mr. Thumboo Chetty was one of them.

Editor.

(*Continued from page 2*)

In both these poems, the poet creates the four essentials of modern English Poetry, (1) Music (2) Vision (3) Imagery (4) Emotion. He uses the Iambic Metre.

HIS WARM-BLOODED POETRY

His refrain: "They shall not die", creates the force of Lord Byron's address to the Greeks: "I dream that Greece might still be free". Adi K. Sett, in his immortal poem, stirs the soul and touches the readers' hearts. His cadences are modern and natural and fit into his settings. In ideas, he is a materialist and an inborn Oriental Onlooker.

In describing the actual duty of the Indian warrior, he presents vivid images of a soldier's life. As a war-poet, he is a free thinker.

In his second poem: "Sunset Over Hollywood", the poet is a great seer (see-er) and derives inspiration from the passing paintings in the evening skies of Sanfrancisco, the Honeymoon-Land of international film-stars.

In the first two lines, he combines the 'Sight-Effects' with the 'Sound-Effect'. This poem is a type of "Self-Speaking Verse", which sings with the author. In the last two lines, there is a sterling imagination. The poet here, paints a skylark's eye-view of the sunny Californian skies.

The language is simple. And the poem vibrates with a new intellectual beauty. With these two masterpiece war-time poems, bubbling in Inspired Vision, Poet Adi K. Sett, falls in line, with the greatest scholars of Indian English Poetry. And in reviewing these two latest poems, I congratulate the poet, on his mastery of the English language.

The poet's first poem: "Long Live The Union Jack", was written to celebrate the Fifth Anniversary of the current Allies' War. This will serve as a patriotic tribute by an Indian scholar, to the "Defence Of India".

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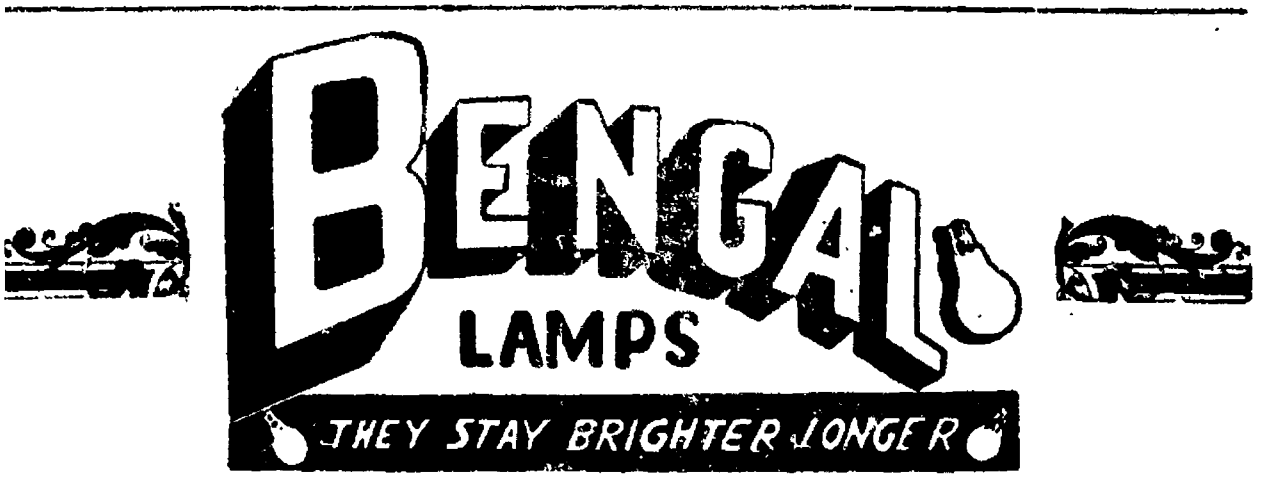

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THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. V No. 25] MONDAY 5—3—1945 [PRICE 0—1—6

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for resumption of Normal civil supplies.

UNUSUAL CLUBS

Many a married man will approve the latest of a long line of unusual clubs that has recently been formed in South Dakota. Nineteen ladies of Sioux City, who were eligible, banded together into a Spanked Wives' Club. The new organization's aims, as set forth by Mrs. Lora Lane, the club's leader, are based on a happier home life.

"Our club," says Mrs. Lane, "is made up of wives who got spanked by their husbands when they needed it. Our husbands don't beat us; they just turn us over their knees and give us a good sound spanking. Spanking makes home life happy and it saves lots of homes from a divorce."

It takes a wife with a fine sense of humour and a forgiving nature to organize with others of her sex and put a good-humoured face on the whole matter by getting together with the other girls to compare spanking technique—among other things. Some women whose sense of humour goes in the other direction might organize their contemporaries into a club that protests against such indignities.

WARNING TO HUSBANDS

As a warning to husbands as well as wives, the Mother-in-law Association was incorporated in New York to do away with vulgar jokes and wise-cracks, and tone down disrespectful sons, and daughters-in-law. These two are not the only amusing and constructive groups that have banded together to advance mutual interests.

There is, for instance, the Guild of Former Pipe Organ Pumpers with a membership of over 1,000 men from all over the United States. Their motto "Pump for the Wind is Fleeting," tells the story of an attempt to direct public attention to the lost cause of organ pumpers. Another, the Society for the Preservation and Encouragement of Barber Shop Quartet Singing in America, started in Tulsa, Okla, but to day flourishes from New York City to Hollywood. This society has for its noble objective the preservation of that classic chapter in history known as old-fashioned close harmony.

When national conventions are held, more than 300 delegates attend and the membership consists of millionaires, plumbers, lawyers, clerks, bankers and mechanics. Bing Crosby heads the Hollywood branch.

Ever hear of the Covered Wagon Baby Club? Well, more than one hundred babies were said to have been born in covered wagons and these make up the membership, real and potential of the Covered Wagon Baby Club. There is also a flourishing Poet Laureate League, the Philadelphia unit of which recently voted in favour of a bonus or pension for every poet, and shorter hours and better wages for part-time poets.

The tired business-men of Denver, Colo., founded a Kite Flying Club. Every Thursday, weather permitting, finds them relaxing by flying kites in a Denver park. Call a man a liar and he is sure to be highly insulted, unless fellow members of the Liars' Club of America address themselves. Headquarters are at Burlington, Wis., and strange as it may seem membership includes prominent business men and politicians. The objective—well, to see which member can tell the biggest whopper. Competition is terrific and the entries are masterpieces.

Boston, Mass., has a Fat Men's Club, which was organized more than twenty-two years ago. One important stipulation is if any member's weight goes below 190 pounds he must report immediately to the officers, who advise him how to recover the lost avoirdupois. Brooklyn has a Lost Chord League made up of people who have weak voices. The members' individual voices may be weak, but their organization is strong in resolution.

The Benevolent and Protective and Completely Universal Order of Fred Smiths of America is another organization out with a vigorous purpose. The members, all Fred Smith by name, range from filling-station attendants to a headmaster of an exclusive boys' school.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

The travelling public is warned against calling any porter "George" otherwise it may hear from the Society for the Prevention of Calling Sleeping Car Porters "George." This organization has a membership of more than 30 000 in all parts of the world, and includes George Arliss, and even King George II of Greece.

BATTLE CREEK'S BATTLE CRY

There are countless persons in the older Eastern States who have never seen a horse let alone a horse-thief; this does not prevent the Cornwall, New Windsor and Monroe Horse Thief Detecting Society from continuing its existence. Just what the members would do if a horse-thief was apprehended, remains unknown.

The men of Battle Creek, Mich., rallied around the standards of a group organized to protest against women wearing trousers. Their battle-cry is "Women have been wearing the trousers in the house too long. Now they've started wearing them on the street. That's too much—we protest."

Perhaps the strangest club of all is in Sing Sing, where there is a Murderers' Club with membership exclusively restricted to those who have occupied the death house, but who were reprieved before they had to walk "The Last Mile!"

ROYAL MARRIAGE

"Captain Raja Edward Man Singh, Raja Sahib Senior of Bharatpur's marriage is settled with the second Rajkumari of Kagal (Junior) Kolhapur State. She is descendant of the great Mahratta hero Shivaji on the father's side and of his brother, Raja of Tanjore, on the mother's side. Her maternal grandfather was a Nepalese General and her elder sister was the late Maharani of Indore."

WEDDING

Mr. K. L. RANGASWAMY, Extra Assistant Recruiting Officer, and son of Mr. K Sakshminarayana Rao, Mysore, with Sow SATYAVATI DEVI, daughter of Mr. Nadig Gundu Rao, Malleswaram, on the 28th February, at Malleswaram, Bangalore.

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Monday 5-3-1945.

THE ELECTIONS

The Elections, like the Ides of March, are come and gone. They have left behind disappointed hopes, tattered reputations, and depleted purses. They have also left the public no better than they were.

The system, we think, is rotten. And with each election it is becoming more rotten.

The principle of Democracy is that wise men, able men, good men, only, should be elected to public bodies which are entrusted with public welfare. But in practice, mostly, the demogogue, the hustler, self-seeker, and blusterer gets elected.

Most of the men who have got elected recently are not the ablest and most capable. And many of those who have suffered defeats are not undeserving and unworthy. A public which thinks otherwise is ignorant and gullible, and is to be pitied.

Congress propagandists are patting themselves on their so-called success, and patting the public on their devotion to Congress. Some of the Press also have been making comments that are thoughtless, irrational, and inane. And as for the so-called Congressmen we do not know how many of them have paid their four annas, and whether one payment makes a man a Congress-man for ever, until he is expelled for insubordination, or resigns from disappointed ambition; we do not know whether any registers are kept or any accounts are kept,—well, as for the so-called Congress men, they seem to think that they have become superior persons, entitled to look down on the general public with contempt or condescension. They seem to walk on air and not on dung-ridden foot-paths of their own making in the civic field, trying to make their backs straighter, their necks stiffer, and to push their noses higher into the air!

They do not require to be told the story of the very pompous farmer who was made a justice of the peace, and was so impressed with the dignity of his position that the village where he lived was much too small to contain him. As he was swaggering along the road with his very important nose in the air he walked into a barrow belonging to an old woman. "Be careful where you're going, man!" she cried. "Woman," replied the indignant farmer, nursing his hurt knee with both hands. "I am no longer a man! I am a magistrate!" Congressmen are no longer men. They are political bosses, as in Chicago or New York.

What is there in the election results for any one to feel proud about? Let us note that only 7 men out of 100 can vote for the Assembly and only 5 men in 100 can vote for the Council. 93 men out of 100 cannot vote for the Assembly, and 95 men out of 100 cannot vote for the Council. And even out of the 7 and 5, 4 out of the 7 and 3 out of the 5 have not cared to vote for any body at the last elections. Thus only 2 or 3 men out of 100 have been dragged to the polls or cared to go to the polls. And how have even they voted?

But before going into that we have also to note that before the elections the Congress bigwigs had sent to the voters a carton bearing Mr. Gandhi's picture, Mr. Gandhi with the coaxing smile and with folded hands, soliciting your vote for the Congress candidate! It was a queer use to put Mr. Gandhi to. It amounted to making a cats'-paw of Mahatma Gandhi for procuring votes for them. It was

an insult to the great man whom they pretend to worship. Most of those who voted for the Congress thought Mr. Gandhi was at its back, and that they were voting for him.

The fact is that Mahatma Gandhi is not a Congress-man at all, neither of the Mysore Congress nor even of the Indian Congress. He resigned from the Indian Congress long ago. And we do not suppose that he cares two pence for the Mysore Congress. He seems to have told even the Frontier Congress-men to mind their own business and not bother him.

However the Mysore Congress clique thought it clever to use his picture to beg votes for them. Those who voted for the congress voted for the sake of Mr. Gandhi. Those who voted against the congress voted against Gandhi, and preferred the independent candidate to Mr. Gandhi.

That is the service that the local Gandhi-bhaktas have rendered to their hero! God save him from such bhaktas!

To revert to the voting, in Mysore City over 4100 voters out of 7000 did not care to vote, and of those who voted. 1 out of 3 voted against Mr. Gandhi. In Bangalore City, out of those who voted only 2185 voted for Mr. Gandhi and 3902 voted for the non-Congress candidates. In Bangalore District the Congress candidate got a thousand votes less than the non-congress candidates. In Tumkur also the successful Gandhi-ite candidate got 1000 votes less than the independent candidates. And in Chitaldrug District the successful Gandhi-ite candidate got 1500 votes less than the independent candidate.

In Chitaldrug Taluq the Congress candidate got only two-fifths of the non-Congress candidates.

In Bangalore women's constituency the Congress nominee got 468 votes as against 553 of the non-congress candidates.

In Hassan District the Congress candidate got over 1500 votes less than the independent candidate. In Hassan town Mr Gandhi got 220 votes as against 300 by the independent candidates.

In Hassan Taluq the independent candidate got 1511 votes while the Congress candidate got only 553. In Chamarajnagar Mr. Gandhi got only 89 as against the independents' 441. In Arsikere the Congress candidate got 148 while the independents got 201. In Magadi the non-Congressman got 408 while the Congressman got only 210. In Sringeri the non-Congressman got 185 while the Congressman got only 120. And in Mulbagal Mr. Gandhi got only 78 votes while the independents got 295.

(To be continued)

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. K. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Continued from a previous issue)

Since the Lord is All-Supreme, the chetana is not eligible for making him disposable for purposes of anybody other than God (ಅನ್ಯಶೇಷತ್ವ). God is designated Iswara in as much as universal lordship or sovereignty is His essence-pointing attribute. The Parabrahma is Narayana. The highest true essence is Narayana. The Supreme Soul is Narayana. This one Lord bears sway over matter and the finite souls including Brahma, Rudra, Indra, etc., It is but mete that the chetana, who comes to know his disposability for purposes not his own, should make that disposability available to the said Iswara and not to anybody else.]

As the Lord is wholly self-manifest and self-happy (ಜ್ಞಾನಾನಂದರೂಪ), the chetana has no right to revel in the so called pleasures of the body, identifying his ego with non-self luminous body (ದೇಹಾತ್ಮಾಭಿಮಾನ). [The manifestation itself is happiness, and such manifestation is uninterrupted, eternal, and independent of anything other than itself. The Lord being the highest bliss, so called pleasures pertaining to the body are nothing when compared with that bliss. While this is to be aspired for and is available, the chetana has no right to revel in the insignificant ephemeral so called pleasures of the body identifying his ego with non self-luminous body.]

Since Iswara is the sole owner of vibhuti (the worlds), there is no room for chetana for mineness (ಮಮತಾಸ್ಪದ). [The entire group of intelligents and all the category of non-intelligents are body of God, both in their casual and subtle states (ಸ್ಥೂಲ ಚಿದಚಿದ್ವಿಶಿಷ್ಟ, ಸೂಕ್ಷ್ಮ ಚಿದಚಿದ್ವಿಶಿಷ್ಟ). Thus the Lord being the owner of all and every existing thing, there is nothing which the chetana can call his own.]

(2) The obstacles to the means (ಉಪಾಯ) are other means, (than God), self-qualification, usefulness, prapathi and consent.

The chetana is not eligible to resort to other means (than God) (ಸಾಧನಾಂತರ) as his subordination to the Lord is that of his being His body. ("Of whom the soul is the body"—Upanishads).

He is not self-qualified (ಸ್ವಯೋಗ್ಯತೆ) as he is a bound being (baddha). [By way of a flowing stream, there come to be attached to the soul, by reason of his contact with the non-ego or the category of non-intelligents (achit)—(i) non-intelligence (avidya), (ii) erratic activity (karma) by the three-fold means of thought, word and deed, (iii) erratic tendency, propensity or instinct unaccompanied by consciousness (vasana) and (iv) erratic tendency, inclination or taste accompanied by consciousness (ruchi)].

The usefulness (ಉಪಕಾರ) of the chetana is non-intelligent and cannot discriminate good from bad; as such it is not eligible to be the means.

Prapathi (ಅಧಿಕಾರನಿಷ್ಠೆ(ಕರಣ) is the act of the chetana and it is not therefore qualified to be the means. [Prapathi is complete resignation at the feet of the Lord (ಶರಣಾಗತಿ) with the reflection that it is Bhagavan who is to choose out the path for him and that the way that leads to the purushartha is His.]

Siddha-sadhana (ready means—it is God himself) does not suffer any other accessories. Chetana's consent (ಅಭಿಮತ) has no eligibility to be the means

(3) Attainment's obstacle (ಪ್ರಾಪ್ತಿವಿರೋಧಿ) are (i) the notion that the body is enjoyable, (ii) the idea that purushartha (what is desired) is what accrues as a result of embodiment, namely sense-object, (iii) the conception that purushartha is svarga, (iv) the notion that the attainment of Brahma-loka is purushartha (v) and the idea that kaivalya is purushartha.

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Since the body is foul-smelling it cannot be the object to be desired. That which accrues as a result of embodiment namely sense-satisfying objects, pertain to the body and not to the soul; as such they cannot be purushartha Svarga cannot be purushartha as the soul has to come back to the mundane world as soon as the results of good deeds are exhausted. ("ಕ್ಷೀಣೇಪುಣ್ಯೆ ಮರ್ತ್ಯಲೋಕಂವಿಶಂತಿ "). The attainment of Brahma-loka cannot be bliss, as it is said that suffering from hunger and thirst they come back to the human world and eat dog's flesh. Kaivalya also is no purushartha since it is self-enjoyment like the adornment of a widow and is comparatively of insignificant bliss.

The purushartha in keeping with the nature of the soul cannot be insignificant, cannot be non-eternal, cannot be unenjoyable, and cannot be that which, in keeping with the nature of the soul, is not fit to be attained.

(To be continued)

HOME FRONT PLEDGE

"In fulfilling my duty to the Motherland, I undertake to do all in my power, with my life and living to my means, to conserve its resources, and to promote its unity, its strength, and its prosperity; I shall do whatever is posible for me to relieve distress, to promote happiness, and to encourage self-help among my fellow-citizens, and to conduct myself so as to win the good-will and esteem of my countrymen; So help me God!"

"HINDU LAW IN MYSORE.

by M. N. SRINIVASAN, B.Sc. Hons., LL.B.,

Advocate, Bangalore City

LATEST OPINIONS:

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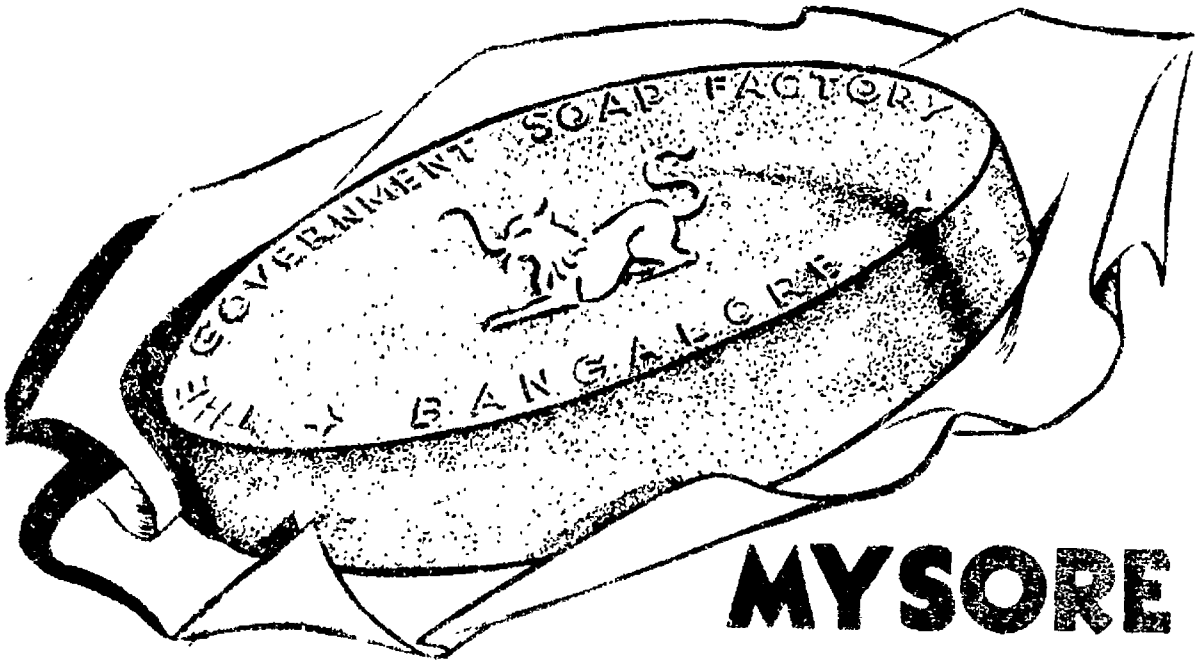

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MORAL AND LEGAL GUILT

The following quotation is of topical interest:

"A man may be morally guilty of the death of another. But the law does not recognise moral guilt. For there to be a crime, there must be *mens rea* and also *actus reus*. Mens rea alone is not punished, nor are the earliest conceivable stages of the actus reus. There is no criminal liability, except in the case of treason, where mens rea has been followed by some act that does no more than manifest the mens rea.

Liability will not begin until the offender has done some act which not only manifests the mens rea, but also goes some way towards carrying it out. Such an act must help in a sufficiently proximate degree towards carrying out the indictable crime contemplated. Mere preparation for the intended crime, antecedent to the actual commencement of the crime itself does not amount to an indictable offence.

For example, if A contemplated killing a man in Dover, and bought a pistol in Seven Oaks and a railway ticket to Dover where he expected to find a victim, all that A has done are some acts of preparation too remote from the actual offence to constitute even an attempt. If however A were actually to meet the victim, point the pistol at him, and put his finger on the trigger without drawing it, he would have performed an act which is part of the crime of murder!" JOHN RHODE.

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THE COW

AN AMERICAN EULOGY

"Little does man realize the debt he owes the Cow. During the dark ages of savagery and barbarism we find her early ancestors natives of the wild forests of the old world. As the bright rays of civilization penetrated the darkness of that early period, and man called upon the cow, she came forth from her seclusion to share in the efforts that gave us a greater nation and a more enlightened people.

For two thousand years she has been the co-partner of man, sharing alike in his prosperity and adversity, responding nobly to all that was done for her, until through her development she has become an idol of the people.

In 1493, when Columbus made his second voyage to America, the Cow came with him and from that time to the present day she has been a most potent factor in making this our own country one of the great nations.

Her sons helped the soil of our ancestors and slowly moved the products of the farm to market. They went with man into the dense forests of the new world, helped to clear them for homes and made cultivation possible for the coming generation.

When the tide of emigration turned westward, it was the ox that hauled the belogings of the pioneer across the plains and over the great mountain ranges to new homes beyond.

The cow is man's greatest benefactor. Hail, wind, droughts and floods may come, destroy our crops and banish our hopes; but, from what is left, the cow manufactures the most nourishing and life-sustaining foods.

The Cow is life itself to thousands of little ones stranded upon the hollow hearts and barren bosoms of modern womanhood.

We love her for her gentleness, her beauty and her usefulness. Her loyalty has never weakened, and should misfortune overtake us, as we become bowed down with the weight of years we know that in the cow we have a friend that was never known to falter. She pays the debt. She saves the home!"

Dairy Commissioner Bennett of Missouri.

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Monday 12-3-1945.

THE ELECTIONS

II

In our last issue we made a rough survey of the recent elections, and pointed out what a small fragment of the total population the State's electorate was, and how doubtful was the measure of support given by even that microscopic body to the Congress both in urban and rural areas.

Our remarks have roused the wrath of certain persons who think that they were written out of spite because a particular candidate was defeated.

The "Rationalist" does not do things that way. It is above parties, and disinterested in individuals.

But having organised the Mysore State Reforms Conference 22 years ago, in 1923, to decry the Seal Reforms when the public in general were still dormant, and having conceived and planned the First Mysore State Congress in 1928, not as a shadow, a tool, a mimic, of any outside body, but as a self-reliant and independent organisation for the State, we need neither be hesitant nor apologetic in judging the Congress or any other political body which poses as representative of the public. And though we have not taken frequent tickets to Wardha and thrust ourselves on Mr. Gandhi as self-styled "Rastrapatis" of Mysore, we fancy our name is not unknown to him, and have sent him our last issue. We doubt if he will not agree with many of the remarks we have made therein.

We are not concerned with the defeat of any one individual. Is it just one deserving individual that has been defeated? Have not deserving Congress-men been defeated? Have not many undeserving Congress-men and undeserving others been elected? Are Messrs C. Narasimhaiya, S. Narayana Rao, L. S. Raju, C. N. Narasinga Rao, P. Mahadevayya, Mrs. A. S. R. Chari and Mrs. Isaac, P. Shivashanker, T. S. Rajagopaliengar, M. A. Gopalaswamiengar, are all these undeserving to be elected? Did Messrs. T. Narayana and C. Perumal Chetty deserve to be defeated in Mysore? Did Mr. P. R. Ramiah deserve to be defeated in Bangalore? Are the persons elected in Bangalore more deserving than any of those defeated? What kind of Congress-men are Messrs Guruva Reddy, Chikkalingaiah and D. S. Mallappa? And what kind of Congress-men are those still in the Congress?

We may conclude our survey with a reference to one or two returns which are still more revealing than those already pointed out.

In the Small Industries constituency the Congress candidate did the unheard of thing of withdrawing from the contest. In the Industries and Commerce constituency, the Gandhi-ite candidate got only 100 votes while the Savarkar candidate got 169. In the University constituency in which the phenomenal percentage of polling took place, 1024 out of 1191, the Congress candidate got only 254, or less than one-fourth, while the winner got 424, for the Assembly seat.

The Council seat was one of the most hotly contested, and presented features of its own. To minimise the rivalry some members of the Mysore Bar conceived the novel plan of taking a gallop poll, and got the less-favoured candidate to withdraw. The ethics of such a step would require a casuist to determine. However it proved of no avail. The winning candidate started with certain handicaps in his favour. He had the initial advantage of

being a past-master in electioneering. And being reputed as a fighting member of the Univerity Council, a number of officials, high-placed and medium placed, were bent upon doing their bit to pull his sacred car to the Legislative Council. We have heard of a Principal getting the voters' list cyclostyled for him, of course free of cost. We have heard of Professors and one or two wives of Professors doing propaganda for him. We have heard of certain others of the staff, of uncertain prospects pending disposal, seeking to collect a quota of votes to be offered in tribute to him. We have heard of one or two husbands of lady employees devoting their whole time to canvassing for him. We have heard of Heads of Offices instructing their Superintendents to get him the votes of their registered staffs, or playing the part of de facto polling officers within their jurisdiction. And, added to all this, he commanded two crack-canvassers, two men with long and wide and fearful pull, two men to whom electioneering was like water to fish, two men with stormy personalities before which a voter's best policy was to yield his vote and be done with.

We may mention also one plea which was put forth on his behalf,—"He hates Brahmins on principle. Therefore he is a better man than his rival who came last time with a Gandhi cap and has now changed sides." Poor Gandhi cap. Gandhi himself discarded it long ago. He wore it because he was a Gujarati. But we who are so progressive that we have given up all our religious and social symbols, are eager to take up this meaningless symbol and make a fetish of it!

To speak of "hating any particular community on principle" as a recomendation for a man to be sent into the Legislature almost smacks of Hitlerism at its worst. His anti-Semitism destroyed innumerable Jewish homes. But nemisis was not long in coming. It all shows to what lengths electioneering can go.

But where does it all lead? The Congress spokesmen claim that they have secured 125 seats out of 310. They crow over the achievement, and wish that they had secured more. The Congress, like Kabandha, has a few mouths and no body. It is nebulous and neurotic, it has no proper constitution, it has not sufficient men to put into the Legislature. One cannot count more than 10 or 15 men of merit out of its 125 representatives. It is like the Parliamentary Rump of Oliver Cromwell's time, but claims to represent the whole State, and seeks to supplant or take over the Government. Its modus operandi is to do a good deal of tub-thumping before the elections, to prevent non-Congress-men from standing by all means possible, and making those who stand withdraw in order to give them unopposed returns, to set up unidea-ed or mis-guided boys to do propaganda for them and disconcert the other candidate, and if the latter succeeds in spite of all this, to coaxe him to sign a so-called pledge which is supposed to make him simultaneously a Congress-man, a Statesman, and a Saint!

Editor.

(To be continued)

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar B A., Rtd. Asst Commissioner.)

(Continued from last issue)

Gospel No 22: 1 The body and the soul are respectively—(i) gross or non-luminous (or unconscious or inert) and non-gross and luminous of itself (or conscious or active); (ii) Co-essential with grief and co-essential with delight or beatific; or source of grief and joy, (iii) Impure or dirty and pure or clean; (iv) Perishable imperishable; (v) seat of mutation and devoid of mutation or ever remaining unaltered in any respect, (vi) Omnipresent and spiritually atomic; (vii) Darkness and light; (viii) Sleeping and awake or alert, (ix) Anger and mercy: and (x) Sinful and sinless.

Here the contrast is between mixed substance, prakriti—and the pure soul uncontaminated by prakriti. It is mixed substance that is shaped as the body and abode of act—bound souls.

2. Achit is devoid of intelligence or non-intelligent and hence it is characterised in the *Sruti* solely as the object (bhogya) of Intelligent Beings' knowledge and enjoyment. Vide the text (Sve Up, 9, & 12) ಭೋಕ್ತಾ ಭೋಗ್ಯಂ ಪ್ರೇರಿತಾರಂ ಚ ಮತ್ವಾ ಸರ್ವಂ ಪ್ರೋಕ್ತಂ ತ್ರಿವಿಧಂ ಬ್ರಹ್ಮಮೇತತ್, Having meditated on the three categories known as (a) the enjoyer (the jiva who is the enjoyer of the fruits of Karma), (b) the enjoyed (prakriti the subject of enjoyment), and (c) the Inspirer (Paramatma, the controller)..... .....

The soul essence is flame-like and is cognizable of itself without being dependent for its cognisibility by itself even upon its attribute called intelligence (ಧರ್ಮಭೂತಜ್ಞಾನ). Vide the following texts amongst others (a) ಹೃದ್ಯಂತರ್ಜ್ಯೋತಿಃಪುರುಷಃ (Bri. Up. 6.-3-7). Purusha (atma) which is shining inside the heart (b) ಆತ್ಮಾಯಂಪುರುಷಸ್ವಯಂ ಜ್ಯೋತಿರ್ಭವತಿ (Bri. up 6-3-9). Here the Purusha (atma) becomes self luminous. (c) ವಿಜ್ಞಾನಘನಃ. Atma is weighty by his intelligence; atma is perfect in wisdom or intelligence: atma is a solid mass of intelligence (d) ಆತ್ಮಾಜ್ಞಾನಮಯಃ. Atma is all knowledge or all-intelligent. (e) ಕಶ್ಚಜ್ಞಾನಮಯಂ ಹ್ಯೇಪಿಸಂವೇದ್ಯಮನಘಾಪಮಂ. (Vish. pur. 1-22-42). It (that atma) is full of knowledge or intelligence, it is pervasive; it is self cognisant; and it is unequalled or incomparable, (f) ಆತ್ಮಸಂವೇದ್ಯಂತದ್ಜ್ಞಾನಂ. (Vish-pur 6-7-26). That is knowledge or intelligence which has a right cognition af atma; self knowledge is true knowledge.

(g) ಆಶ್ಚರ್ಯವತ್ಪಶ್ಯತಿಕಶ್ಚಿದೇನಮಾಶ್ಚರ್ಯವದ್ವದತಿತಥೈವಚಾನ್ಯಃ। ಆಶ್ಚರ್ಯವಚ್ಚೈನಮನ್ಯಶ್ಚೃಣೋತಿಶ್ರುತ್ವಾಪ್ಯೇನಂವೇದನಚೈವ ಕಶ್ಚಿತ್ ॥ (Gita II-29)

In world's endless crowd, one scarcely sees this wondrous soul; rare too is that one who tells this wonder (soul); equally rare is that other who hears this wonder (atma); even on hearing this wonder, no minds surely pierce this.

3. Purity turbidity and darkness (*sattva rajah*, and *tamas*) are the characteristics inherent in the mixed substance. Through its turbid (rajas) and dark (tamas) parts, it is obstructive to the springing up of true knowledge and bliss, in the case of bound-souls.

ಅನೀಶಯಾಶೋಚತಿಮುಹ್ಯಮಾನಃ (Mund up-3-1-2). (The bound-soul) grieves helpless, being stupified by the power of the mixed substance amidst which he delights to revel.

The soul-essence is happy or comfortable of itself (sukha-rupa). (a) ಆದ್ರಂಜ್ವಲತಿಜ್ಯೋತಿರಹಮಸ್ಮಿ, (Taitt. up. 2-9-40). The atma shines like the brilliant wonder. (b) ಜ್ಞಾನಾನಂದಮಯಸ್ತ್ವಾತ್ಮಾ (Sri Bhag.) Atma is all intelligent and happy. (c) ಜ್ಞಾನಂ ಪ್ಯೈಕಲಕ್ಷಣ (Vish. Sahasranamam). Its characteristics are intelligence and bliss. (d) ನಿರ್ವಾಣಮಯಯೇವಾಯಮಾತ್ಮಾ. (Vish. pu. 9-7-22) ಜ್ಞಾನಮಯೋಽಮಲಃ The soul-essence is beatific or co-essential with delight It is all-intelligent and pure This is what is meant by co-essential with grief and co-essential with delight. (Vide I. ii).

(To be continued)

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IS LIFE WORTH LIVING?

By ALFRED AUSTIN

"Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry.
One kindred woe, one sorrowing face
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious Charity remains
To leaven lonely lives;
While there is one untrodden tract
For Intellect or Will,
And men are free to think and act
Life is worth living still."

CO-OPERATION

If there were more co-operation in the world, there would be less friction. No home life, no business, no nation can succeed without co-operation. Confusion and wastage of time and energy must naturally result. Look around at all the successful men to-day, and then look at the business concerns they direct. In every case you will find that co-operation is the corner-stone of their success. They have been shrewd enough to realize that only failure would have resulted had they neglected co-operation.

And do not think that co-operation means only co-operation on the part of one section of the business, the home, or the nation. The worker and the owner; the head of the house and the kitchen-maid, the Prime Minister and the people—every one must do his bit at co-operating.

There can be no happiness, no contentment of any kind, if co-operation is missing. We should have fewer broken lives, less unemployed, and no wars if co-operation were given a reasonable chance.

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THE COW

"I would celebrate the Cow. Not in any flippant vein, but in an effort to give her her due. I would see her raised to a place of honour in the community of God's living creatures. No animal is a better friend to man, none sweeter in disposition. There is indeed something almost God-like in the serenity with which a well-conditioned cow looks out upon the world with those lustrous, placid, contemplative eyes of hers. There is something stately and majestic about her, as befits the pastoral Goddess. She is almost 100 per cent. motherhood, and such is her relation to the human race.

"I deny that the cow is dull, stupid, impersonal: but I find it difficult to persuade the sceptical. For unless the human being approaches his animal friends with sympathy, he must remain for ever in the dark as to their most amiable and charming characteristics."

W. A. DYER.

Writes Abdul Fazl in the *Ain-i-Akbari*:

"Throughout the happy regions of Hindustan the cow is considered auspicious and held in great veneration. Though every part of the empire produces cattle of various kinds, those of Gujarat are the best. They will travel 80 kos (120 miles) in 24 hours and surpass even swift horses..... Sometimes a pair of them are sold for 100 mohurs, but they are very common for 10 and 20 mohars... Some cows give upwards of half a maund of milk daily Cows are seldom sold for more than ten rupees His Majesty has a pair of bullocks which cost him five thousand rupees."

Milk in Akbar's time sold at 25 dams (five-eighths of a rupee) per maund, which equalled 55½ pounds. A rupee therefore would fetch 89 pounds. Ghee sold at 105 dams per maund. This means that a rupee would purchase over 21 pounds!

"HINDU LAW IN MYSORE."

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'The Madras Law Journal', Madras.

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"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and ... of interest to others as showing how the law is developing in Southern India."

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A CONTRADICTION

We have received a somewhat crude communication from Mr. Adi K. Sett from Pedder Road, Cumballa Hill, Bombay. "Pedder Road" has pleasant memories for us because of letters we used to receive from Sir Narayan Chandavarkar from there. Mr. Sett is wroth with Mr. Faqir Mahommed for his contribution in our issue of the 26th ultimo. We do not know Mr. Faqir Mahommed. He sent his communication by post. We wondered why he wanted to write so glowingly about Mr. Sett. But as we could see nothing offensive in his article we let it go in. But Mr. Adi K. Sett. is offended.

We do not know Mr. Adi K Sett either. We used to hear of him when he was attached to Sir Mirza Ismail some years ago Evidently Bombay people, after the gold-raining disaster, are suffering from jangled nerves, and get easily excited. We publish Mr Sett's contradiction in his own words. Apparently during his stay with Sir Mirza Ismail Mr. Sett did not imbibe Sir Mirza's courtesy.

"1. You must openly contradict that I never granted a press interview to your man, Faqir Mahommed.

2. You must say that my poem They shall not Die has been mangled and that the title Long Live the Union Jack is not mine but your man's who seems to have great imagination. The title of this poem was They Shall not Die and it was published first in the Bombay Chronicle (Sunday Edition) and then in the Evening News of India.

3. My other poem, Mr. Mahomed entitles Sunset over Hollywood. This is most fantastic I have not yet been to America though I have travelled all over the Continent. The title of this particular poem was Evening. Mr. Mahomed had no right whatever to change the titles of my poems. These poems are not my latest.

4. He says in his interview that I began writing poems at the age of 16. This again is incorrect. I wrote and published a book of travels at this age for which the late Dr. Annie Besant wrote a Foreword. Very much later came out a book of short stories and still later on the monograph on Shah Jahan which your journalist mentions in his so-called interview with me.

The poem, Evening, has been "lifted" by him from some source.

5. Your journalist says I have had photographs printed in several text books. That is also incorrect. I have won many awards for my photographs and they have come out in many journals as also in two books, but not text books.

Kindly have these *five points contradicted in your paper within a fortnight and send me a printed copy of the journal which contains it unless you want to avoid legal trouble.*"

If it is only "legal trouble" that an Editor has to face his path would be pleasant. But, as the public know, there is a lot of illegal trouble that an Editor has to face, and perhaps succumb to!

We think Mr Adi K. Sett might be a little more patient with ignorant misrepresentation. If he becomes more famous than he is, he will have to bear with a lot of even malicious misrepresentation, let alone unintentional ones.

Ed.

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THE ELECTIONS

III

A party which wants to grab power and wealth for its own members might thwart others from competing or getting in. But if it lays a claim for selflessness and its object is to serve the public at large, it must leave the field free for as many as can stand, allow the most worthy and public-spirited among them to get in, and set an example of harmonious endeavour for national and individual prosperity.

No good can come to a State by one Party, unchecked and unrivalled. Hitler came to power as a democrat. The Nazi Party captured Government with thumping votes. We are seeing their end. The Communists destroyed all other parties and captured power. Whether that has made Russia an Elysium, or converted into a cattle-pen, the world does not know. At any rate it has not made Russians healthy neighbours! Mussolini rose on the crest of a so-called democratic wave. It proved a short-lived glory.

Nearer home, Mr. Rajagopalachari set up a so-called popular Ministry, "responsible and responsive." Nothing was more autocratic. It was a mad-career. It was a combination of Quixot and Machiavelli. Voluble talk, crooked argument, high-handed taxes and [illegible] assisted by occasional trickery as in the case of Temple Entry, ranged the country for a brief period!

The half-a-dozen persons who constitute the Mysore Congress want Mysoreans to have such a thing in perpetuity. They talk a lot about selflessness on their part. What in effect they want is selflessness on the part of the public, and the surrender of public institutions and public exchequer into their hands.

Already in the Municipal bodies in which the Congress reigns, the public have become a voiceless herd. Things have become more negligent and dilatory than ever before. And in the provincial bodies which the party seeks to dominate, it is not dignity, reasoning and comprehensive grasp of public affairs that many of its spokesmen exemplify, but childishness, conceit, rank insolence, and obstructionism, as a matter of daily routine!

What the public want is good Government, be it by a Monarch reigning direct, Ministers promoted or selected by a Monarch, Ministers nominated by a party boss, or by a Dictator who has gained power by a military *Coup*, or a Dictator who has risen by a popular vote. If it is a good Government it does not matter which of the above it happens to be. There is no need to cause a revolution in order to supplant one form by another.

The public do not want bad Government under any form or guise whatsoever. A Ministry calling itself responsible to the people, but subject to the will of a ring-leader, and forcing the public to submit to its decisions, is not preferable to a Monarch who rises by force of arms and seeks to know the good of the people and strives to achieve it.

To thrust a few pet candidates time after time on the public, and for as many public bodies as possible, as in the case of Mr. Shamaraj Iyengar, to mention one instance, and to hustle and mislead the public to vote for them, to gloat over the defeat of other candidates, and explain away their own defeats with specious excuses, shows that what is wanted is not an enlightened electorate, not as large a body of public workers

as possible to promote public welfare, but a blank cheque for time-servers and place-hunters to capture public offices, brow-beat the Government, and bamboozle the public. Mention of Mr. Gandhi's name now and again, and of his supposed interest in Mysore affairs, would keep the public trustful and quiet, as the snake-charmer's flute keeps the snake docile and quiet!

We believe Mr. Gandhi speaks of Mr. Gokhale as his guru. Gokhale used to speak of "spiritualising politics." We do not know that Gokhale was spiritual. But Mr. Gandhi is reputed to be spiritual, and that his name should serve as a cover and a screen for political adventurers and their chicanery, shows that he should be careful of his contacts and his misinformed certificates of approval. So far the public have sought to judge Congress-men by him. Hence-forward they will have to judge him by them!

A Congress spokesman is said to have remarked, "The Congress has out-grown and is not afraid of such propaganda; it can get votes as a matter of course." That lets the cat out of the bag. Virtuous men engaged in public life for the weal of the public, would, like Ceaser's wife, strive to be above suspicion, above criticism, and above contempt. But self-seekers out to grab power want only the votes, and don't care for anything else.

If votes are a criterion, may we ask what they have to say to the phenomenon of the two non-official Ministers and Council Presidents getting sweeping majorities from wherever they stood and for whatever they stood? If it were Congress Ministers, it would be boomed as a Vote of Confidence by a popular referendum! *Editor.*

(To be continued)

ACKNOWLEDGMENT

We acknowledge with thanks receipt of the following:

1. Speeches of H. H. Sri Jayachamaraj Wadiyar 1940-44, from the Publicity Officer to Mysore Government.

2. The Cow Number, Annual of *Kalyan-Kalpataru*, Gita Press, Gorakhpur.

3. The National War Front, a comprehensive survey of the State's work in 1944 by Mr. J. B. Mallaradhya, M.A., Organizing Secretary, N. W. F. Bangalore.

4. Vakya and Siddhanta Panchanga for Parthiva, by Mahavidwan Sampathkrishna Joisar and Vidgan S. N. Krishna Joisar, Mysore.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst Commissioner.)

(Continued from last issue)

4 *Tamas* inherent in the mixed substance leads to mistaking one for another, and brings on inattention; incapacity, and the gunas are inherent in the non-ego.

The soul-essence is pure—

(a) ಆತ್ಮಾಶುದ್ಧೋಽಕ್ಷರಶ್ಚಾಂತೋಽನಿರ್ಗುಣಃ ಪ್ರಕೃತೇಃಪರಃ ।
ಪ್ರವೃದ್ಧಸತ್ವಚಯಾನಾಸ್ಯ ಜೈಕಸ್ಯಾಖಿಲಜಂತುಷು ॥
(Vish. pu 2-13-71).

Atma is pure; he is imperishable; he is calm and free from the qualities of satva, etc., and is superior to Prakriti; he is the same in all things and is not subject to growth or decay. (b) ಆತ್ಮಾಜ್ಞಾನಮಯೋಽಮಲಃ (Vish. pu. C-7-22)

Atma is all intelligent and pure.

5. The body is perishable while the soul is eternal, that is to say, it is ever-existent. "Never was the time when I was not nor thou, nor yonder chiefs, and never shall be the time when all of us shall not be." (Gita II-12) "ದೇಹಾಂತರಪ್ರಾಪ್ತಿ" occurring in sloka 13 shows that the body is perishable. Destruction does not come to the finite soul; the soul penetrates all cosmos' matter (sl 17). These bodies are said to have an end but the soul who bears them now is deathless and unknowable (sl 18). The soul cannot be killed. [sl. 19) The soul is not born, nor does it ever die; it has no past nor future; the soul is unproduced, unchanging, infinite, unborn, imperishable and indissoluble; it is not killed even when the body is killed (sl 20). No dart can pierce it, flame cannot consume it; water does not wet it; scorching breezes do not dry it; it is—indestructible, incapable of heat or moisture or aridity, eternal, all-pervading, steadfast, immovable, perpetual, yet imperceptible, unfading, deathless, and unimaginable (slokas 23 to 25).—(a) ನಜಾಯತೇಮ್ರಿಯತೇವಾವಿ ಪಶ್ಚಿತ್ (Kat. Up. 1-2-18). The intelligent soul has neither birth nor death. Knowing atma is neither born nor does he die; (b) ಜ್ಞಾಜ್ಞೌದ್ವಾವಜಾವೀಶನೀಶೌ (Sve. Up. 1-9). There are two rationals unborn; one is ignorant and subject; the other is all-knowing and sovereign. (c) ನಿತ್ಯೋನಿತ್ಯಾನಾಂಚೇತನಶ್ಚೇತನಾನಾ ಮೇಕೋಬಹೂನಾಂಯೋವಿದಧಾತಿಕಾಮಾನ್ (Sve. Up. 2-5-13). One eternal chetana fulfils the desires of many eternal chetanas; or the Eternal (God) of the eternals, the intelligent of the intelligents, who though one fulfils the desires of many. (e) ನಿತ್ಯೋ ನಿತ್ಯಾನಾಂ ಚೇತನಶ್ಚೇತನಾನಾಮೇಕೋಬಹೂನಾಂ ಯೋವಿದಧಾತಿ ಕಾಮಾನ್ । ತಮಾತ್ಮಸ್ಥಂ ಯೇಽನುಪಶ್ಯಂತಿಧೀರಾಸ್ತೇಷಾಂ ಶಾಂತಿಃ ಶಾಶ್ವತೀ ನೇತರೇಷಾಮ್ ॥ (Kat. Up. 2-2-13). Among the many eternal chetanas, He who is proximate by being the indweller, is one. He bestows their desires according to their Karma. They who realise Him as their in-dwelling soul, acquire eternal peace, and not others. (That is to say they obtain salvation). (e) ಪ್ರಕೃತಿಂಪುರುಷಂಚೈವವಿದ್ಧ್ಯನಾದೀಉಭಾವಪಿ । (Gita XIII-19). Know that from beginningless time exist matter (prakriti) and soul (purusha) enmeshed together.

6. The mixed substance is the seat of mutation and hence is unlike intelligent beings or soul-essences, characterised as these are by *sadaikarupatva*, or the quality of ever remaining unaltered in any respect. The non-sentient body is *asat* by nature, that is to say, is inconstant or changing and perishable, while the sentient soul is by nature Sat, that is to say, is constant and imperishable. (a) ಗೌರನಾದ್ಯಂತವತೀ ಸಾಜನಿತ್ರೀ ಭೂತಭಾವಿನೀ (Man. Up. 3 5). This seed-matter which is beginningless and endless brings forth beings. (b) ವಿಶ್ವರೂಪಿಣೀ ಮಜ್ಞಾನಮಸ್ಪರೂಪಾಮಜಾಂಧ್ರುವಾಮ್ (Ibid). That which, change-causing, senseless, eight-fold and unborn and enduring. (c) ಅಚೇತನಾಪರಾರ್ಥಾ ಹ್ಯನಿತ್ಯಾಸತವಿಕ್ರಿಯಾ । (Paramasam) senseless, existing for others alone, eternal, ever undergoing change.

(To be continued)

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

NATIONAL WAR FRONT

Weekly Report of the Activities of the National War Front in Kolar Gold Fields' Sanitary Board Area, during the week ending with 2nd March 1945.

There were two Rural meetings, one on 24-2-45 in Iymarasapuram Village in No. 5 Group and another on 28-2-45 in Aithandadahalli Village in No. 7 Group. The Telugu Lecturer Sri. C. Muni Reddy addressed both the meetings which were attended by about 200 persons.

In the Mining area there were three meetings: 1. on 24-2-45 in Balaghat Mines, 2. on 25-2-45 in Front of Robertsonpet Market and 3. on 27-2-45 in Front of Andersonpet Market. Each one of the meetings was attended by about 500 persons, and Sri I. Balakrishnan addressed in Tamil.

The subjects dealt with in all the above meetings were:

1. The wonderful development of War in Europe leading to success to the Allies everywhere and decline of the strength of the Axis Powers.

2. Japan's engagements in many places with her Naval and Air Force.

3. New methods of agriculture to produce more food-grains and the encouragement which is being given by our Government to the agriculturists.

4. New harvest control orders proclaimed by the Government with a view to see that grains are not allowed to go out of Mysore, and to secure them by offering good prices.

5. Small Savings Scheme and other Rural Development schemes.

6. Appeal was made in every one of the meetings to the public to join the Mysore State Force.

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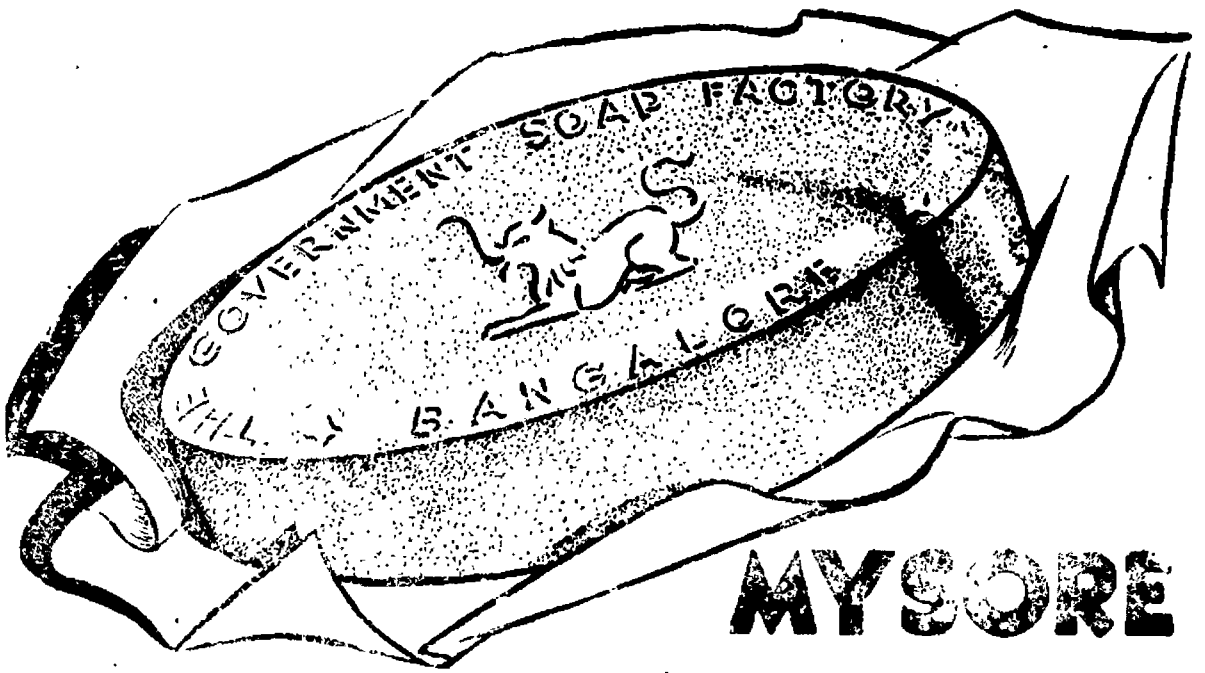

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EDUCATION UNREPRESENTED

Mr. D. Shmitras, B.A. B.L., M ED. (Leeds Principal, Hardwick High School, writes

'It is a sad thing to note that the interest of Education is not adequately represented in the Legislative Council and Representative Assembly of our State while every other interest in the State like those of merchants, lawyers, landlords, etc., is represented. It is true that the Minister of Education, the Director of Public Instruction and the several Secretaries of the Education Department put forth the Government point of view in matters educational. But there is no representative from the Aided Educational Institutions to represent the interests of teachers of Aided and Government Institutions. Now that the aided institutions have been carrying on this useful national work by shouldering more than 25% of the State's Educational programme and are going further to take increased share of the burden in the near future, it is highly desirable that their interest should be adequately represented in our Council and Assembly. In England the National Union of Teachers finds a place in the Houses of Parliament. Space does not permit to illustrate adequately the advantages of this representation. To illustrate, the aided school teachers were given dearness allowance only 1½ years ago while the Government school teachers were receiving the same from 4½ years. Such an anomoly would not have occurred if there were representatives of aided educational agencies in the Council and Assembly. They should have brought it to the notice of the Government directly. Further Government School teachers being subordinates, cannot always put forth their problems and difficulties directly to the Government. They can do so easily through the representatives of aided agencies. Being professionals, it is not possible for teachers to stand for open elections on party tickets as they have to teach boys of all parents to whatever party they belong.

Under these circumstances, the only way to see these aided agencies voice forth their interests is by reserving a few seats in the above Council and Assembly for representing the interests of not only aided school teachers but also the interests of Government school teachers. It is trusted that the Government will favourably consider this when making nominations.

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DEVELOPMENT OF IRRIGATION

DEWAN'S ADDRESS

Pradhanasiromani N. Madhava Rau, Dewan of Mysore, declaring open the annual joint session of the Mysore Engineers' Association and the Institution of Engineers (India), Mysore centre, last week, at Sivasamudram, welcomed the scheme sponsored by the Government of India for sending abroad, a considerable number of students for training in various courses of Technology, and proposed to participate in it to the fullest extent possible for the sake of opportunities it gave to train young men in specialised courses in various branches of Post-war Reconstruction.

Mr. M. Hayat, Chief Electrical Engineer, Government of Mysore, welcomed the delegates.

Mr. M. Narasimhaiah, Chief Engineer for Irrigation, presided over the conference.

Declaring open the conference, the Dewan said that the post-war period would offer to members of the Engineering profession exceptional opportunities and vast scope for the exercise of their talents. The services of all the branches of the profession of Engineering would be widely required in carrying out the various plans for reconstruction. The education provided in the Engineering College had of necessity to be broadbased and not too specialised. But it was up to the members of the profession to acquire special knowledge in lines in which they were particularly interested or for which they had a special aptitude.

The extent to which agriculture in the State depended on tanks was well known. Of the total irrigated area of 1.1 million acres, more than half was under tanks while the area under the canals, in spite of the great advances made in irrigation in recent years, was about a quarter of the total. The proper maintenance of tanks was even more important than their restoration, on which large sums were being spent. In this matter engineers should not think that their responsibility ended with carrying out maintenance works specifically entrusted to them, but rather, they should act as friends and advisers of the ryots, with whom they came into frequent contact and rouse them to a sense of their customary obligations. The prevention of the waste of water and the possibility of adopting light irrigation, as it was proposed to be done in connection with certain modern projects elsewhere, were subjects well worth special study by engineers and agricultural officers.

He then declared the conference open.

Mr. M. Narasimhaiah, Chief Engineer for Irrigation delivering his Presidential address said that the present war, the end of which was happily in sight, had brought in its wake several problems of all-India importance. Every Province and State were planning out the future programme in a comprehensive manner, while the Government of India had been forming central organisations to assist and co-ordinate such schemes Referring to the recent visit of the American Engineer, Mr. J. L. Savage, he said, that every province utilised his expert knowledge and "we in our turn had our detailed scheme for Lakkavalli Reservoir checked up and had our dog works inspected and his valuable opinion secured on many important points."

Proceeding, the Chief Engineer for Irrigation said that the Government were pleased to sanction a survey staff to prepare a preliminary scheme for pumping water from the Cauvery or a similar perennial stream for water-supply to Bangalore.

Discussing the requirements of food grains for the State, said that the population as per the census of 1941 was 73 lakhs, and including the floating population, it might be at present 80 lakhs. The total quantity of food grains required was estimated at 140 lakhs of pallas per year. After giving data relating to crop production, he said that various steps were being taken in Mysore State to supplement the total production, such as, incresing the area under plough, stepping up the out-turn by improved methods of agriculture, use of artificial manures etc.

During the quinquennium 1939-44, a number of large works, at a total cost of over 95 lakhs, to bring under irrigation about 52,000 acres were in progress. The Government had been also pleased

(Continued on page 6)

The Rationalist.

Monday 26-3-1945.

THE ELECTIONS

IV

A Moslem friend tells us, "You have been writing about the methods of the Congress. I wish you would write about the 'Moslem League' also. It is no less in the hands of a few self-seekers, pursuing methods no less obnoxious."

Let not the Moslem League be jealous that we are holding our mirror only to the Congress lady. We are quite willing to hold the mirror to that lady too!

If that body is also undemocratic and a few men capture it and run it as they like, it has to be disowned also.

Curiously enough we remember that it was we who had the pleasure of presenting the Quaid-uz-Zaman of the Moslem League for the first time before the public of the State. We recall the interview at the West End Hotel, when he was still a national and not a communal leader, and his words, "Some of the big-wigs of Bombay City wanted to give a public send off to Governor Willingdon, and I warned, "Don't call it, 'by the public of Bombay.' Say it is 'by some admirers of Lord Willingdon.' Otherwise I shall organise a Presidency-wide protest by my 700 Home-Rule League branches!" And then, "Gentlemen, this is my wife," when a marvellous vision issued from the room to accompany us to the public meeting in the Government High School quadrangle at Bangalore. That was 25 years ago.

We believe that somewhere in our archives there is a letter from the Great One, and another from Mrs. R. Jinnah written from the Savoy Hotel Ootacamund.

That spirit has now petrified, and marks the actions of the big President of the Moslem League and the small Presidents and their henchmen in the various parts. We see a fiat from the State branch of the League expelling or debarring a number of Leaguers for various terms for so-called election malpractices. Not only that, we understand that they are bringing in communal sanction into their high-handed act, and ordaining that other members of the community should not have social and religious relations with those members!

If we have reached this stage in Democracy, we should be said to have reached far indeed!

Is not every Moslem ipso facto entitled to be a member of the Moslem League? Or has it also got some crooked rule which limits its membership to certain select persons, who can sit on the thrones of office, twirl their moustachs, and force the rest of the public to shampoo their feet?

Louis the Great, of France, said, "What is the State? I am the State." Similarly, or like the madman who rushes up to an empty Magistrate's seat and occupying it calls up cases, a few bluffers with nerve can take up the reins of the Congress or the League, and lay down the law for the rest of the people, and for the world at large!

No-body should stand for election except you or your nominees! If they do they can be debarred for defiance of your sovereign mandate! The longer you debar them the safer for you! If you debar them beyond the next General Elections, the field would be again free for you to romp in like a young colt on an uncompeted race-course!

But then, is that Democracy? Is that Law? The Government have declared certain things to be election malpractices under Law. Any thing else that a man may do is not an offence, and therefore is not punishable. Any man or body of men who cooks up artificial offences, pretends to judge, and passes sentence on other men, is guilty of establishing a "parallel Government" and thereby commits what is tantamount to a high crime. We invite the Law Secretary and the Law Minister of Government to think over this aspect of the matter.

Apropos Government, we regret to have to point out that some of their own Election Rules and methods have been slip-shod, illegal, and undemocratic.

What do they want? Is it a limited body of electors, registered without care, a few fat or rough and tough candidates, and a legislature in which a small quantum of intelligence and wisdom is submerged under half ignorance and half turbulence? What is the good of such make-believe democracy to the populace at large?

Or do they want the largest number of adult public to vote, to enable the largest number of voluntary candidates to stand, so that competition may bring a larger awakening in the public and greater competence in the candidates, and a Legislature in which wisdom, intelligence and statesmanship combine to guide and control the Government, and serve to procure the greatest good to the public in the cheapest manner possible?

With regard to the electorate we have shown that it is not more than 5 or 7 per cent of the State's population. And even they, we have been told, have not been rightly registered, especially in Bangalore and Mysore. The rule is that no one under 21 should be registered. But candidates and the public were amazed to see boys and girls of 15 or 16 brought to the booths and being allowed to vote! Is it thus that Returning Authorities,—Authorities forsooth!—should compile Voters' Lists? Do they deserve the authority officially thrust on them? Does such an election deserve to stand legally?

With regard to candidates the rule that they should deposit Rs. 150 or 250 is undemocratic and should be abrogated immediately. What does the Government gain from it? And how does it prove the competence of the candidate? It shows only that he can spare that amount, or borrow that amount.

On the other hand it prevents sensitive or self-respecting public men from standing, for fear of being rediculed if they forfeit the deposit. Will the Government call for a list of the persons who lost their deposits in the last elections? How many of them are in Government's opinion undeserving to stand? If they deserved to stand, are Government fair in imposing the indignity of forfeiture and consequent redicule on men whose public spirit prompted them to stand in their elections?

The more one thinks about it the more indefensible it looks. It is an uncalled for rule, and it is a blot on the Election Rules!

They say that the strength of a chain is that of its weakest link. Is that true of the intelligence of Select Committees and Legislatures also? Are rules framed by putting together any vapid or silly idea that any weak-minded member might blurt out? Or if this rule represents the united intelligence of the official and non-official members of the Legislature, the less we say about it the better! Let it stand as a monument to that intelligence "as long as the Sun and Moon last!"

Editor.

SECURITY DAY

Under the auspices of the National War Front, a "Security Day" was organised in Mysore at the Rangacharlu Memorial Hall on the 20th inst. It was attended by a large number of ladies and gentlemen, and was presided over by Mr. C. M. H. Ranajodh Singh, B.A., District Magistrate. The proceedings commenced with a powerful invocation by Vidwan Mayiga Gowda. Rao Bahadur M. Ramaswamy, in a welcome speech explained the objects of the meeting, and introduced the Chairman in felicitous terms. Mr. R R. Bhombhore, B.A., Municipal President, observed that the European War was ending, and that the war against the Japanese had commenced, and explained the great care that the public had to exercise in their speech and action so that the enemy might get no knowledge of the preparations made hear in order to conquer him. Messrs. Rajasevaprasaktha N. Rama Rao, Capt. L. G. Gallaher, F. C. Devaraj Urs, Lt. Challappa, Mir Noor Hussain B A., B L., and Dr. T. A. Purushotham, M.A., Ph.D., spoke eloquently on the danger of loose talk, and on the necessity of secrecy where an enemy so clever as the Japanese was concerned. The Chairman in a brief and precise speech stressed the need for the public to be careful in their acts and speech so that the enemy may be defeated quickly and the country return to peace and prosperity. The meeting was enlivened by an excellent programme of musical concert by the talented ladies of Sri Krishna Lalithakala Mandira, and concluded with a vote of Thanks proposed by Mr. M. S. Ramaswamy, M.A.

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(*Continued from page 3*)

to approve recently of a five-year programme of irrigation works, 29 in number at a total cost of Rs. 200 lakhs to provide irrigation facilities to 60,000 acres.

The paramount interest at present should be to conserve every drop of water for the utility of man, the other questions of malaria, inadequacy of labour and the method of irrigation being subordinated to the main issue—but intensively pursued simultaneously. He added that the rehabilitation of our old tanks was an urgent problem. That good results were definitely possible had been proved by an experimental intensive organisation that was put on this work. It was the policy of the Government to extend this scheme all over to obtain the desired progress.

In conclusion, Mr. Narasimhiah referred to crop planning and said that "there are large tracts of land in our State corresponding to the nature of soil in Bellary and Ceded districts. This aspect of providing irrigation facilities for a larger area has to be kept in view and should be examined in the case of every large project."

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

(Continued from last issue)

God brings about the world's evolution and other processes by using mixed substance as a plaything.

(a) ಕ್ರೀಡತೋಬಾಲಕಸ್ಯೇವಚೇಷ್ಟಾಂತಸ್ಯನಿಶಾಮಯ (Vish. pu 1-2-20). Behold, how, like a child at play, He acts!

(b) ಅಪ್ರಮೇಯೋನಿಯೋಜ್ಯಶ್ಚಯತ್ರಕಾಮಗಮೋವಶೀ
ನೋದತೆಭಗವಾನ್ ಭೂತೈರ್ಬಾಲಃಕ್ರೀಡನಕೈರಿವ ॥ (Mah. Bha.)

Transcending thought, above control;
The Lord goes wherever he pleaseth,
Controlling all: and as child with toys,
He plays with His creatures, or All-
Perfect-flawless-sire, plays with
Worlds as babies with their ball.

(c) ತ್ವನ್ಮಂಚಿದ್ಭಿರುದಂಚದ್ಭಿಃಕರ್ಮಸೂತ್ರೋಪಪಾದಿತೈಃ ।
ಹರೇವಿಹರಸಿಕ್ರೀಡಾಕನ್ದುಕೈರಿವಜನ್ತುಭಿಃ ॥ (Id.)

Saviour! Thou playest with Thy Creatures, as if they were so many play-balls, made of the thread of their own works, and going up and down by turns. (d) ಸಿತಾಸಿತಾಚರಕ್ತಾಚಸರ್ವಕಾಮದುಘಾವಿಭೋ । (Mant. Up. v. 5). White, black and red, seed-matter yields each crop the Lord desires. (e) ದೈವೀಹ್ಯೇಷಾ ಗುಣಮಯೀಮಮಮಾಯಾದುರತ್ಯಯಾ । ಮಾಮೇವಯೇಪ್ರಪದ್ಯಂತೇಮಾಯಾಮೇತಾಂತರಂತಿತೇ ॥ (Gita VII-14) I have, Myself, formed for my play, this qualified matter, Hence, none can escape, of himself, of being charmed by its wondrous power. They, who trust to me alone, can cross this charm.

The soul-essence remains the same in its character. The mixed-substance has twenty-four subdivisions as follows:—(1-3) seed-matter (Prakriti) which in consequence of the certain changes it undergoes, is called (a) Indistinct Darkness (Avibhakta-Tamas), (b) Distinct Darkness (vibhakta-Tamas), and (c) Pregnant with soul's immutable mass—; (4-8) the five elements; (9-13) the five sense-objects; (14-18) the five sense-organs; (19-23) the five act-organs; (24) the mind organ, ruling sense and mind.

7. The soul-essence is held to be atomic or *anu*, that is, minutest, next only to God, in the series of imperceptibles. It is so, because, according to *Sruti*, it is accustomed to have its exit from the position of the heart at the death of every one of its successively assumed bodies however minute, and to return to this world for further action or Karma. (a) ಹೃದಿಹ್ಯೇವಾಯಮಾತ್ಮಾ—This atma is in the heart, (b) ಕೇನಪ್ರದ್ಯೋತೇನೈಷಉತ್ಕ್ರಾಮತಿ ಚಕ್ಷುಷೈವಾಮೂಷ್ಮಿನ್ವಾSನ್ಯೇಭ್ಯೋವಾಶರೀರದೇಶೇಭ್ಯಃ (Bri Up. 6-7-2).

This atma exists, by means of the light (*tejas*) shown by Isvara, either through the eye, or through the heart, or through some other organ of the body.

(c) ಯೋವೈಕೇಚಾಸ್ಮಾಲ್ಲೋಕಾತ್ಪ್ರಯನ್ತಿಚಂದ್ರಮಸಮೇವತೆ ಸರ್ವೇಗಚ್ಛಂತಿ (Kowshitaki), All those who start from this world, reach the lunar-world only. (d) ತಸ್ಮಾಲ್ಲೋಕಾತ್ಪುನರೇತ್ಯಾಸ್ಮೈಲೋಕಾಯಕರ್ಮಣೆ (Bri. Up. 6-4-6). They return from that world to this world for further Karma. (e) ಉತ್ಕ್ರಾನ್ತಿಗತ್ಯಾಗತೀನಾಮ್ (Brahsutra 2-3-20).

The soul exists from the body, goes and returns. (This is ever going on till *moksha* is attained). From these movements, the atma has to be necessarily atomic.

(f) ಏಷೋSಣುರಾತ್ಮಾಚೇತಸಾವೇದಿತವ್ಯಃ (Mund Up. 3-19) That atma, which is *anu*, is by the mind realised. (g) ವಾಲಾಗ್ರಶತಭಾಗಸ್ಯಶತಧಾಕಲ್ಪಿತಸ್ಯಚ । ಭಾಗೋಜೀವಸ್ಸವಿಜ್ಞೇಯಃ (Sve. Up. 5-9) It has to be understood that the jivatma is of the dimension of a hundredth part of the tail of a grain of paddy. (h) ಆರಾಗ್ರಮಾತ್ರೋಹ್ಯವರೋಪಿದೃಷ್ಟಃ (Sve. Up. 5-8). The atma appears smaller than even the needle called ಆರ (i) ಸ್ವರೂಪಮಣುಮಾತ್ರಂಸ್ಯಾತ್ ಜ್ಞಾನಾನಂದೈಕಲಕ್ಷಣಂ । ತ್ರಸರೇಣುಪ್ರಮಾಣಾಸ್ತೇರಶ್ಮಿಕೋಟಿವಿಭೂಷಿತಾಃ ॥ (Vish-Samh). The soul-essence which is characterised by beatitude and intelligence, is a mere *anu*. The atmas are of the size of a ತ್ರಸರೇಣು (of an atom). They are of the brilliance of crores of beams of light.

(To be continued)

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. V No. 29] MONDAY 2—4—1945 [PRICE 0—1—6

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PSYCHOLOGY OF CRIME

By Mr. C. M. H. Ranajodh Singh, B.A., M.C.S.

(An Address delivered before the Psychology Association of the Maharaja's College.)

In our daily lives, we are all closely concerned with human conduct. The Police and those who have to deal with offenders are especially concerned with that type of conduct which we call criminal, that is to say with acts or omissions which infringe the criminal law. Criminal conduct obeys the same laws as do other kinds of conduct; whether it be criminal or otherwise, it is invariably the result of mental life.

As a consequence, it is necessary first of all, before dealing with any offender, to make some attempt to discover what was in that offender's mind when he committed the offence for which he is brought before a Court. It must always be remembered that although we talk loosely about punishing crimes, what we really punish are persons who have been guilty of crimes.

We have cases of what is known as 'mental defect.' Under certain circumstances, persons who are mentally defective, *i.e.*, whose minds have not developed to the average extent, are not punished when they commit offences, but are dealt with by being sent to special institutions, or by being placed under guardianship. On account of their mental defect they are regarded as requiring care, supervision, and control, for their own protection or for the protection of others. The detection of such mental defect, and the giving of advice to the patient, is a question for psychology; and it may be a very difficult question. Those marked degrees of mental defect known as idiocy and imbecility are easy to recognise. Most of the Court cases which come under this heading are those relating to feeble-minded persons; the detection of these cases may be difficult, and a correct judgement may require many years of training and experience.

In dealing with an offence of any kind, the mere facts relating to its commission may be insufficient to ensure the offender being correctly dealt with. The basis of the mind consists of certain primitive instincts. The instincts have been classified in various ways, and much acrimonious controversy has arisen as regards their relative importance.

Finally, we have persons who are not insane, not mentally defective in the certifiable sense, not epileptics, not sufferers from mental conflict, and yet not normal mentally. No satisfactory name has yet been found for this group, which is of a very mixed character. The members of the group are unable to adjust themselves to their surroundings. That such persons exist, and that they may become offenders, is well known to all of us. Much more work, however, requires to be done in this particular field before any pronouncements can be made on the nature and the correct mode of treatment of this group.

CRIME

Having considered a few facts on the psychology of crimes, let us consider the question of Crime. Crime falls into mainly two heads: (i) offences relating to property and (ii) offences relating to person. In the first category, usually theft, burglary, dacoity, robbery and breach of trust fall: and in the second range a class of offences from simple hurt to murder. All these offences, as I have already stated, are the result of mental process in the offender's mind.

The reason for the commission of crime is one of the most perplexing and incomprehensible of our social problems. Its intricacies and perplexities are more complicated than generally imagined. It's entire solution is beyond the wit of man. Crime is mainly created by one or other of the following causes—Poverty, Unemployment, Bad environment in youth, bad housing and climatic conditions.

(Continued on page 7)

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WILL ON A STUD

Five years ago, an engineer at the Swiss National Exposition at Lausanne exhibited an electric motor in a match-box. It was the world's smallest, but next year he more than halved his own record with an electric motor weighing only one-fifth of an ounce, placed inside a pearl!

To the psychologist, that is a typical instance of minimania. Setting the Lord's Prayer in a space of the size of a sixpence is nothing to some of these specialists in the super-small. An economical young Londoner recently wrote 1,400 words to his family on a postcard, and scores of writers can cram 142 words into a square inch. One Czech expert has written a 5,000-word biography of the Emperor Francis Joseph on a postcard, and this marvel of neatness is preserved in the Imperial Library in Vienna.

One man once wrote his will on a collar-stud, perhaps determined that whatever happened his relatives would take good care not to let the stud roll under the dresser! Another minimaniac heightened interest in the absurdly small by building a mosaic house of ants' eggs!

If this seems preposterous, you should meet Mr. Phillips, who was once a miner in the little colliery village of Cwmfelinfach, Mon. He gave up his job when he discovered his knack of making model flowers from bread-crumbs, and found there was money in these miniature reproductions.

Mr. Wallace Rigby, too, found £. s. d. in his taste for the tiny. He began to make tiny models of aeroplanes, racing cars, even little scale replicas of such big ships as the *Queen Mary* and *Mauretania*—and found money in his deft fingers and delicate touch.

Another expert, Mrs. Wallace, tried to breed smaller and smaller dogs, and has produced pets to fit a wine-glass. Just before the war, they became surprisingly popular in the West-end...perhaps because, at £5 a piece, they were almost worth their weight in gold.

TOM THUMB TOUCH

Miniature landscape gardening, with a plate instead of a park, is an art in itself, and a Japanese dealer has built up a big business in this way. One of his customers wanted a garden to be planted on the split and flattened segments of a thimble. The expert obliged!

There is a minimaniac who makes £50 a week in the film studios. His name is Ned Mann! he produced those wonderful sets of a future world in "Things To Come." Some of those gleaming palaces were no more than a few inches high!

To Ned Mann, a big tree need be no more than one-and-a-half inches in height, and he has produced fully-dressed dolls measuring only half an inch. He would get on rather well, one feels, with Stanley Burchett, who paints the smallest pictures in the world.

Not long ago Mr. Burchett was busy on sixty landscapes within the area of a postage stamp. Queen Mary had bought an earlier series of thirty to be hung in the famous Doll's House at Windsor. Like most of the miniature experts, Stanley Burchett would scorn to work with a magnifying glass. Only the naked eye, he says, can give the right perspective.

Designed by Sir Edwin Lutyens to the scale of an inch to a foot, and furnished and decorated on the same scale by 1,590 eminent artists and craftsmen, the Queen's Doll's House has conjured thousands of pounds for charity from the pockets of lovers of the small. So has the delicate Titania's Palace. At the San Francisco World's Fair, thousands of people paid to see a collection of tiny curiosities, ranging from pea-size watches to finger-length violins!

Yet the tiniest object of all I have left to the last. It was a letter, three times the length of this article, written with the aid of a microscope on—a grain of rice!

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
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The Rationalist.

Monday 2-4-1945.

"THE COW"

A great individual, or a remarkable institution brings fame to a town or city and puts it on the map. Gandhi's Sevagram, Tagore's Bolpur, Arabindo's Pondichery, Ramana Maharshi's Tiruvannamalai, Port Sunlight, Dayalbhag, Almora, Tatanagar, Roorkee, Dherah Dun, and even Yerrawada, have become famous by contact with a great man or a great institution. So the remarkable journalistic enterprise, "Kalyan", has made the name of the out of the way town, Gorakhpur, in U.P. well-known to many throughout India.

Adhering to two notable rules of conduct, extraordinary in world-journalism, "Commercial advertisements are not accepted," and "There being no review column in the 'Kalpataru', publishers are requested not to send books," it ranks among the most popular of Indian Magazines. Speaking in two languages, "Hindi" the *lingua franka* of India, and English, the *lingua franka* of the world, the twin magazines "Kalyan" and "Kalyan Kalpataru" are a joy and a solace to many throughout the country. Especially creditable are its magnificent Annuals, "Shivanka", "Vishnwanka," "Mahabharatanka", "Bhagavatanka". "Gitanka", and others, which please the eye and delight the mind, and are productions of lasting merit, thanks to the zeal and enterprise of the Controlling Editor, Mr. Hanuman Prasad Poddar, and his worthy collaborators.

The latest Annual before us is the "Cow Number," dealing with that marvellous creature of God, the Cow, and its place in human society. Unfortunately for the Cow, and for us also, the number is shrunk and famished owing to the ununderstandable thing called "Paper Control." However, we should be glad that the issue has come out at all, and have to make the most of it.

Our readers who are half-starved to-day for food-products, and three-fourths starved for milk-products, can well appreciate the value of the cow in our domestic economy.

Herbert Hoover, the American President, said, "The fate of the white race is indissolubly linked with that of their cattle. They cannot survive without dairy products."

Another American says shortly, "where the cow is, there is Arcadia."

Governor Malcolm Patterson of Tennessee, is more elaborate in his tribute:

"Blind Homer sang of Trojan wars and heroes, Virgil of men and arms, Horace of love, Dante of the Inferno, and Milton of Paradise.

"But had I the genius of all these old masters combined, a harp with a thousand strings, and the world for an audience, I would sing with all my heart and soul of a Cow—proclaim her virtues, and perpetuate her name to the remotest generations. If I were a sculptor, and I had the power to chisel my thoughts in marble, I would search the quarries of the earth for the purest, whitest stone; and somewhere in an enchanted wood,—where the skies are the bluest, and the water purest, and the birds sing sweetest, far into the soft and mellow moonlit nights—there I would begin a work of love and duty!

"I would bid the cold marble speak for me as I plied the chisel to its sides, until the rough hard surface took the shape I wished, and at last a Cow stood revealed,—wide and kind eyes, in a posture of patient waiting, to

give the rich comforts of her swelling udder, and bless the receivers with joy and health and strength!

"The Cow is an uncrowned queen without a sceptre, and her kingdom is all the land between the seas. Her motto is service, and she always gives more than she receives.

"If all the cows in the world should die or dry up tomorrow, it would bring untold calamity upon mankind, We would get along better without rail-roads, banks, or the cotton crop; but without the Cow the race would sicken, decay and finally perish.

"May we honour and praise her as she deserves! I hope that as we advance in knowledge, when we cease to be cruel and selfish, *we will quit murdering and eating cows that have given us strength and comfort, and saved our babies' lives.*"

In the Rigveda our own ancestors have exhorted, "To the discerning man I say in all earnestness, the cow is the mother of the Rudras, the daughter of the Vasus, the sister of the sons of Aditi, and the centre of immortality. Hence slay not this innocent and virtuous creation."

"Where the cow is kept and cared for," says a Western writer crisply, "civilization advances, lands grow richer, homes grow better, debts grow fewer."

In the article on "Cattle-wealth of India" in the "Kalyan," Rao Bahadur J. N. Maskar explains, "A nation can be efficient only if it commands adequate production of a nourishing diet of lacto products. And it is the cow that builds its soil with excreta and relics by yielding fertilizers, and thus indirectly builds vegetation, and through vegetation mankind. It also directly builds the nation by yielding sumptuous and luscious lacto products, such as milk, cheese, cream, butter, ghee etc. No science, no nation has yet been able to discover any suitable substitutes for dairy products without serious detriment to national health and efficiency; and hence the Cow commands universal reverence."

Thomas Edison, the great scientist, states, "Milk is the only balanced ration,—balanced by the Great Chemist who is far away!"

Charaka, the sage of Ayurveda, confirms, "Milk in general is essential for health and growth of man and all four-footed animals. Cow's milk is the best of all. It is life for children, health for youths, and strength for the old!" *Editor.*

(*To be continued*)

NATIONAL WAR FRONT

Brief report of work done during the fortnight ending 15th March 1945, by the members of city Advisory Committee, N.W.F., Bangalore City:

PROPAGANDA SECTION.

Lectures were delivered by the Propagandists in 22 places in the city of Bangalore.

On the 9th, 10th and 11th March 1945 invitations to the Security Drive meeting held in Sir Puttanna Chetty Town Hall on the 12th March 1945, were distributed to the non-official gentlemen and retired officers of the State.

On the 12th March 1945, all were engaged in the arrangements made for the meeting.

In the lectures by the Propagandists the subjects mentioned in the last para of the enclosed report No. 27, dated 20th March 1245 received from Mr. I. K. Purushotham Naidu, member in charge of the Propaganda and Enrolement section of this committee were dealt with.

T. C. M. ROYAN,
Organizer and Chairman,
N.W.F. Bangalore C.A.C.
22nd March 1945.

VEDA

"As the study of Sanskrit owes its permanent interest chiefly to the fact that the ancient language of India has been proved to be most intimately connected with the classical languages of Europe, and that in it has been found the key to the most secret archives of the history of language in general, the *Veda* would never have engaged the serious attention of a large class of scholars, if this ancient literary relic had not been found to shed the most unexpected light on the darkest period in the history of the most prominent nations of antiquity. The religious traditions of the Persians or the Zoroastrians have been traced back to their source in the *Veda*. Many of the most obscure grammatical forms in the arrow-headed inscriptions of Darius and Xerxes have been deciphered by means of the *Veda*. The mythology of Greece and Italy, nay of Germany and Iceland, has suddenly assumed a new aspect and an intelligible expression by being confronted with the poetical language of the *Veda*. Even civil institutions, local customs and proverbial expressions, which we meet with in the later history of the Aryan nations, have received an unexpected explanation in the simple poetry of the *Veda*. And we may rest convinced that as long as man cherishes the records of his family, in the widest sense of the word, these simple songs will maintain their place among the most valued annals of ancient history."

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2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,

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"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

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(*Continued from page 2*)

Destitution is not wholly responsible, as the well-to-do are not immune from criminal instincts. Crime is frequently the outcome of physical and mental weakness which militates against the struggle for existence.

JUVENILE DELINQUENCY

I would like to make special reference here to juvenile delinquency. Because, it is this class of young offenders who fill the ranks of the criminal profession. In Europe, special attention is paid to reform the young offenders. Juvenile Courts have been established where the prosecutor and the judge are all in plain clothes; and the young delinquent is sent to a school for training. Still older people—lads between 16 and 21—are dealt with separately. Let us consider how this criminal has come into being. Parental responsibility is unquestionably an exceedingly important factor in the upbringing of the young. Their homes are often utterly inadequate. A large proportion of these are brought before juvenile courts from over-crowded homes. Boys naturally like to associate with one another and inevitably do so at street corners amidst many temptations, if no other facilities are afforded to them.

Another factor leeding to crime amongst young persons of school age has been the prevailing unemployment. It is easy to imagine how disastrous the facts of continued unemployment are to a boy who has just left school and who has no proper means of occupation. In many cases, these juveniles who are brought before a court are, in one way or the other, below the average mental attainment, They may be classed under mental defectives. The need for special medical examination where there is any suspicion of mental defect or abnormality is recognised. In order to combat this, a voluntary probation service has been organised.

In the case of girls convicted of street offences, particular homes have to be employed. Suffice it to say, that if the son of a well-to-do parent is convicted, there is apology or compensation; but, if he is the son of a labouring man, his adventure may lead him to the Police Court. Usually, these lads are sentenced from two to seven years' treatment. They are given industrial training and manual domestic work, such as carpentry, painting, smiths-work, fitting, etc., to enable them to earn an honest living.

The difficulty arises in not imprisoning any one, but in releasing him; and therefore provision is made for his after-care on release. There should, therefore, always be reception Associations to take care of him, to give him a complete outfit of clothes and to help him to live honestly and prosper.

I have dealt with the origin of crime and how best to cut off crime at its inception by treating the juvenile delinquent, and now I pass on to the various kinds of criminals and the various methods employed in the detection of crime.

CLASS OF CRIMINALS

We may roughly classify the criminals, other than the youth and the child, as follows: (i) The incorrigible; (ii) the habitual; (iii) the hereditary; and (iv) the ordinary.

The incorrigible is a habitual, and every habitual is not necessarily an incorrigible. Majority of habituals are the creatures of circumstances and are curable; but, such is not the case with an incorrigible. He has deliberately chosen crime as a profession. He has found it profitable and an easy way of obtaining a livelihood. Among the incorrigibles are the successful leaders of gangs following a career of crime—the Robin Hoods. Another class is the responsible and often wealthy employers of criminals, and is sometimes beyond the reach of law; and the third, the receiver and the disposer of stolen goods. Incorrigible is really the key to the situation. He must be controlled and suppressed. In England, these are kept in the Isle of White and never allowed to enter Society again. All necessary conveniences of life are found for them there.

The habitual criminal is a creature of circumstances from which he cannot escape, though he has a desire to reform. He suffers one or two convictions and soon gives himself up to despair and revenges himself upon society.

The hereditary criminal is a peculiarity for India; and unknown in Europ. They are in a state of war; on one side are arranged Police force and on the other, a pack of trained warrior, including men, women and children. They mee power with cunning and force with fraud. They utilise all rapid means of communication.

Compared with the foregoing, the ordinary criminal is a very humdrum kind of individual.

(To be continued)

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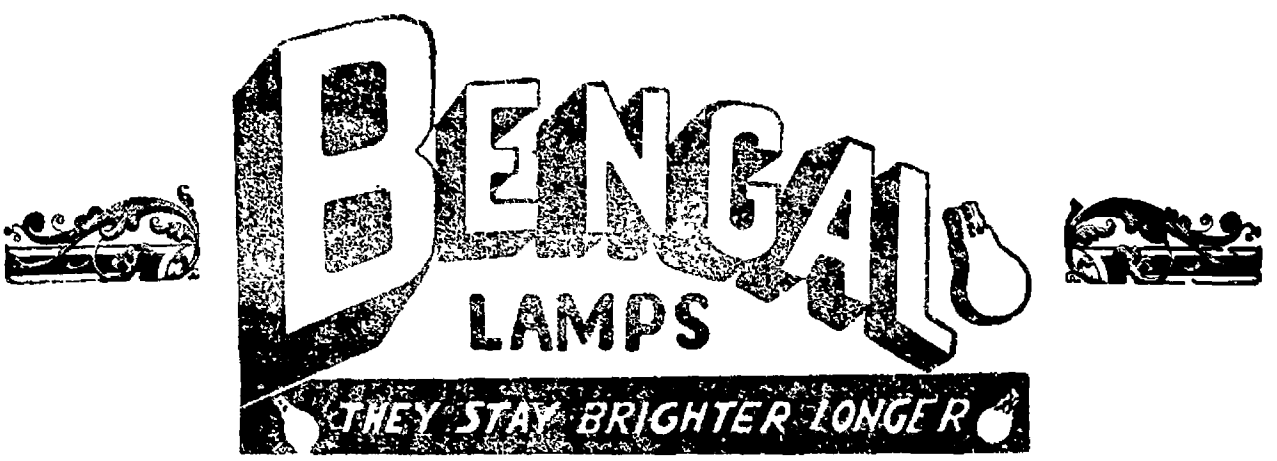

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PSYCHOLOGY OF CRIME

(*Continued from last issue*)

By Mr. C. M. H. Ranajodh Singh, B.A., M.C.S.

(An Address delivered before the Psychology Association of the Maharaja's College.)

CRIME DETECTION

I next pass on to the various methods employed to effect a cure and to detect the offences. Success in these matters is, of course, a relative term. It does not mean the extinction of crime and the creation of a crime-free Utopia. Therefore, we have tried at the reduction of crimes to an absolute minimum. To ensure this result, certain guiding principles have been laid down. The principles are: (i) punitive; (ii) deterrant; (iii) preventative and (iv) curative.

Crime is not to be pitied but condemned. God punishes sin and every humane Government finds it necessary to do so. Law without penalty ceases to be law at all. A strong policy is a wise one and a weak one is unkind to the criminal himself. It is equally a mistake to withhold from him every possible opportunity and inducement to reform. This is the duty of Prisoners' Aid Associations. In a curative treatment of crime, one of the most difficult problems is that of finding suitable and remunerative employment. Criminal settlements have been thought of.

I now go on to deal with some approved methods of detection of crime and particularly deal with the scientific method of detection. Originally, perhaps, the only known rule was the employment of "The third degree method". The law and the public opinion behind it will not tolerate anything which is in any way savers of what is properly known as "Third Degree Methods." It may simply mean the cross-questioning of prisoners with a view to make a case against them or the adoption of various methods of torture. The hereditary criminal gangs are so well trained in resisting pain that the most cruel method of treatment has failed to have any effect on most of them and it has failed to achieve its object. It is condemned on all hands and there is no ground to encourage it.

The next method known and which still holds good is what is called "Information." This consists of keeping a number of informants, sometimes among the criminals themselves, to give information regarding the commission of any offence. But this has one defect. If the Officer who has accummulated this information were to retire, all the information collected by him is lost. Therefore, in order to keep this information always available to the investigator, the *modus operandi* system was introduced. The word 'Modus Operandi' actually means the method of working. The underlying principle is the well known fact that criminals who have once committed successfully the particular class of crime, are likely to continue to commit the same class of crime in precisely the same way! For instance, when once a man is engaged in the manufacture of coins, nothing prevents him from carrying on that class of crime as long as he lives. In the prosecution of this method, a number of cards are prepared and the criminals are classified. The method of entry, time (market day, race day) style, transport are all ascertained and card indexed. Noticeable physical peculiarities, females, nick-names, violence, photograph are also entered and classified. Criminals in prison are shelved in a dead card drawer. This is the method which is well known and is in vogue in western countries and in some parts of India where criminal investigation has reached the high point of efficiency.

The finger-print method has perhaps emanated in India, as the illiterate Indian usually subscribed his signature by affixing his thumb mark. This was taken advantage of and the use of finger print as a means of identification was first introduced by Sir Edward Henry in India. The success of this entirely depends on the simplicity and the accuracy in the classification of finger prints. In the finger print system, each impression is classified separately in the digital order and then on its general pattern (arch, loop, whirle, and composite). Sometimes, castes of imprints are also taken. This is done by the use of plaster of Paris. In European countries, detection from foot prints are common. It is done on the wear of the sole of the boots. The other method of identification was the Anthropometric or Bertilon method, wherein a classification was done on the measurement of face and other parts of the body.

Among the traces the criminal leaves after his crime, stains are of great importance. Nothing must, therefore, be included in order to preserve the parts of cloth etc., left by the criminals. Stains of blood are looked for on the floor-boards walls, carpets, etc.

Before I conclude, I would give some stray cases where various kinds of crimes have been perpetrated and scientific methods have been employed in detecting them.

For instance, Electricity has also been playing a lot in the detection of crime. There is what is called florescent test and ultra violet test; any written forgery of a currency note can easily be detected by means of any of these tests.

Experts are often called in to help in detection. One type is the "Hemorioriting Expert" who can discern likeness or dis-similarity in writing in cases of Forgery. There are chemical methods as when a forger may have obliterated the original characters from a document by means of a bleaching agent. The characters still remain although they are not visible. The chemist by means of intensification, with perhaps potassium ferricyanide or gallic acid, causes the prior writing to reappear. Chemical means are employed for the detection of secret writing. Writing on paper with a solution of weak sulphuric acid makes it invisible, but when warmed the black characters appear. The French gang of criminals have greatly favoured this method.

There are numerous methods now employed in the detection of crimes, which have been made possible, by the advance of science. The chief object is to discourage the criminal, by making the profession unprofitable, and incidentally to protect society from the ravage of these criminals.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras

Rt. Hon'ble Sir George Rankin,

Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State and it is of interest to others as showing how the law is developing in Southern India."

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The Rationalist.

Monday 9-4-1945.

"THE COW"*

II

The British Medical Research Council deems cow's milk "the safest and surest source of vitamins."

And that erudite and illustrious Indian Prince, the late Thakore Saheb of Gondal, in his notable book on "Aryan Medical Science," observes, "Milk is a purificatory agent. In modern India, especially when low vitality and heavy mortality reign supreme, the value of milk can in no way be exaggerated. It increases semen. Curds are a favourite remedy for diarrhoea. Whey is refrigerant, butter is used in constipation, ghee is tonic and cooling, cream is strengthening. Wounds can be dressed by the application of a cloth drenched in ghee to palliate intense pain, and the effect is a steady cure."

A recent Bombay writer explains, "Milk is a mysterious fluid containing a hundred and one substances combined in a suitably proportioned mixture. It cannot be sythetised, and some of the nutritious components of whole milk are not yet identified. In its proteins there are 19 amino acids, in its butter 16 fatty acids, 6 vitamins, 8 enzymes, 25 minerals, 1 sugar, 4 phosphorous compounds, 14 nitrogenous substances, and some other unknown components!"

Similarly medical science also supports the curative properties of Cow's urine. It is administered both externally and internally. It is prescribed in colic, piles, and other diseases. It is also used largely in purifying metals.

Professors Symmers and Kirk of Belfast and Ulster conducted a series of experiments upon the values of urea, and found that it acts as an antiseptic in the presence of blood, is innocuous to animal tissues, non-toxic in wounds, and prevents suppuration in wounds from chronic blood infections. As a first aid in dressing it gives striking results. Drs. Hamilton and Mackintosh of America have proved the use of urea as a diuretic in advanced heart-failure. A Madras Director of Health, Lt. Col. Webb, found that the use of cow-dung as a floor-smear in child-birth, and its application as poultice on boils gave immunity from sepsis. Powerful bacteriophages were found to exist in the dung. And Professor Weignard of Italy has discovered that the microbes of tuberculosis and malaria succumb to the smell of cow-dung.

Cow-dung is found to contain menthol, ammonia, phenol, indol and formaline.

And of all manures and fertilizers, farm-yard manure is the supreme. The agricultural Department of Bombay have concluded that the farm-yard manure, when powdered, is the most profitable that can be made available to the people of India.

Therefore the ancient Indian's worship of the cow was not a blind worship. He knew which side of his bread was buttered! The Cow's sanctity to man was based on the cow's utility to him. The ultimate benefit was not the cow's, but the man's!

* Annual of the "Kalyan Kalpataru," Edited by Sri Hanumanprasad Poddar, M.A., Gorakhpur.

As Swami Sivanada Saraswati in his article on "Cow-worship," points out, "It eats ordinary grass or straw, and drinks the water of wells or rivers. In return it gives unto man very pure and sweet milk," the richest and most wholesome of man's food!

A concrete example of a cow's yield may interest our readers. Mr. D. H. Jani, in his "Romance of the Cow," mentions Jill, a cow of Bangalore, which "during her life-span of 19½ years yielded 144779 lbs. of milk, 10 heifers and 7 male calves. She was a cross between Ayrshire and Hariana. The annual production of milk for 10 years averaged 9644 lb. per year. She was wet for 295 days every year. Her highest record in single lactation was 12002 lb. Calculating the value of these, she gave milk worth Rs. 9736, calves worth Rs. 2700, manure worth Rs. 1365, or a total of Rs. 13000. Although her record is not as great as that of the cows in the West, nor greater than of pure bred cows at Pusa and other farms, yet it gives an idea of how valuable a well-bred and well-cared for cow is in India." *(To be continued)*

Editor.

An Esteemed Reader writes:

"This morning I read your Rationalist of 2-4-1945. I felt most happy when I read your article on the Cow. And when I read your quotation from Max Muller on the Veda, I felt inspired."

MYSORE MEDICAL COUNCIL

The following have been elected to the Mysore State Medical Council:

Dr. P. Krishna Rao and Dr. Raja Iyengar from the Graduates' Constituency, and Dr. R. S. Iyengar and Dr. B. S. Nagabhushanam from the Deploma-holders' constituency.

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REVERSE AT THE POLL?

MR. T. S. RAJAGOPAL IYENGAR, M.A., LL.B.

The long awaited General Elections have come and gone. Six weeks are past since the results are announced. For several days on, I was powerless to do anything but brood over the repulse. For some time at least, I was in deep gloom and utterly discouraged. It seemed to me that the very springs of my being were snapped. But these days of rest and meditation and attempts to understand where I had played my hand wrongly, have given me the strength to depict this, my experience of the world, this battle and downfall.

Now what is the reverse? Is it my personal defeat at the poll or the Nationalist Party Candidates not coming up in as many numbers as was expected. In case the latter, the Mysore Congress, the Muslim League and the Hindu Mahasabha are as much complaining of reverse in their camp as ourselves. In case the former, the reasons are more personal. A seemingly grave error, in my personal case, was that I was thought to take life by short cuts, to take success by storm. At any rate, that was the propaganda made. 'The President of the Rashtriyasabha was made a minister last time; the chance may be this time for the President of the Nationalist Party.' So went the rumour, designed and engineered by interested persons for their own ends. Naturally, this had roused the watchfulness of others too soon. It had its adverse effect on me, a Brahmin as I was. The other candidate, being a University Council Member, had all the priority it would give over me. The Rationalist, in its inimitable style, has said: "..... a number of officials, high placed and medium placed, were bent upon doing their bit to pull his sacred car to the Legislative Council. We have heard of a Principal getting the Voters' list cyclostyled for him, of course, free of cost. We have heard of Professors and one or two wives of Professors doing propaganda for him. We have heard of certain others of the staff, of uncertain prospects pending disposal, seeking to collect a quota of votes to be offered in tribute to him." Thirdly, "from Congress to the Nationalist Party, devil take it" was the propaganda set on foot. The badge of a party is any day preferable to an independent ticket Representative self-government cannot be worked without political Parties. Democracy without party is like a crowd without a purpose. But who would sit and brood over these? As party system is a new machinery with us, change of political label is construed as a sacrilege. My variances were explicable enough to myself. Although I had been a Congressman and had turned Nationalist, I had prided myself in all good faith on my consistency To an outside observer, the continuity was less evident. When the exigencies of the political campaign led me, the organiser of the Nationalist Party, to attack the Congress and its policy, some congress kannada dailies burst into a tremendous fury. The Congress began canvassing against me in dead earnest, for so many reasons. This worked a havoc in my case. The plea put forward on behalf of the other candidate was, again from the Rationalist, 'He hates Brahmins on principles. Therefore, he is a better man than his rival who came last time with a Gandhi Cap and has now changed sides.' Another reason for my defeat was the crocodile tears shed by a few Kautilyas who harangued; 'Reparation for the injustice done to the Backward Classes.' Is it not common that during elections the tadpoles and tapers put pressure? By the way, it is not necessary that the phrases 'Backward Community' and "Forward Community" are re-defined. It is not mere literacy and a few clerical jobs that should count, but wealth-earning capacity also. The whole of agriculture, industry and trade are monopolised by the so-called Backward Classes. For some supposed privilege and prestige enjoyed by their fore-fathers, the present generation of "forward class" is tabooed as 'Untouchables' so far as Ministership, Vice-Chancellorship and such other high posts are concerned. The Poorest and the most disunited class are the Brahmins.

(To be continued)

REPRINTS AND BOOKLETS

1.	Winston Churchill	0—4—0
2.	Problem of Wealth	0—2—0
3.	The Tree of Happiness	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	Sir Mirza Ismail's Dewanship	0—2—0
6.	Small-pox and its treatment in Vedic Times	0—2—0

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(*Contd. from last issue*)

From the above it is apparent that atma cannot be omnipresent like the mixed substance.

8. The inherent attributes—*rajas* and *tamas* of the mixed substance breeds darkness or ignorance, sleep and anger. While the soul essence is luminous, alert and merciful, one of its hosts of amiable attributes. The body is sinful because it is the medium through which is suffered the results of past deeds, good and bad, and through which is committed fresh deeds, good and bad. The embodied soul, on account of the satva and the like qualities which come up in conformity with the nature of his embodiment, becomes desirous of joy and the like objects arising from such gunas. He does *Punya* and *Papa* deeds, helpful to such joy and the like objects. To experience the said *Punya* and *Papa* deeds, he gets a body good or bad, befitting to such experiencing. As before, again desirous of joy and the like objects he begins to do deeds and is again born. This cycle goes on till he acquires the priceless qualities conducive to soul-vision (Gita XIII-7 to 11). The moment that the non-ego (achit) is eliminated the soul is absolutely free from such incidents and is therefore sinless].

II. [Contrasts discriminating *chit* (soul) from Isvara are narrated].

1. The Lord is the Protector and the *atma* is the protected. 2. Isvara is *Seshi* and the soul is *sesha*. 3. The Lord is the cause and the soul is the effect. 4. Isvara is the *sariri* (Soul) and the *atma* is *sarira* (body). 5. The Lord is the Sustainer and the soul is the sustained. 6. Isvara is the Pervador and the atma is the pervaded. 7. The Lord is the Controller and the soul is the controlled. 8. God is Absolute and the atma is dependent. 9. Iswara is the Refuge and the soul is the refugee. 10. The Lord is the Recipient of consecrated service and atma is the service-renderer.

These contrasts may be told *ad infinitum*. Suffice it to declare that one is the Absolute Master and the other is His chattel.

[*Note*. 1. Vide Translation of Sri Pillailokacharya's "the Nine-fold Relations."

2. ರಕ್ಷಕನ್-ರಕ್ಷ್ಯಮ್—The Protector and the object protected. The Lord bestows every bliss heals every ill. After the manner of fresh water in the case of plants, Isvara does all things needful for the safety and growth of chetanas. This is the "Yogakshema" of the Gita (IX-22). To such Mahatmas as are described in this sloka, the Lord grants *moksha* (Yoga) and preserves the eternal fellowship in perpetuity (kshema).—

(a) ತತ್ಸೃಷ್ಟ್ವಾ ತದೇವಾನುಪ್ರಾವಿಶತ್ (Taitt. Up.) Having created or evolved it, He, fostering, pervades the same; *i.e.*,—became accessible to, and realisable in, the hearts of the evolved beings, in such manner as is indicated in the text:—"whoever devotionally realises his heart-abiding—Being (nihitam-guhayam)—who is (Brahman or) Supreme in Essence and attributes, who is eternally Self-existent (*Satyam*), and who is eternally Self-luminous and Omniscient (jnanam), and is Infinite (*anantam*), in extension and duration, and in the number and excellence of His attributes—attains eternal beautitude in the Highest Heaven, in the way of enjoying (*asnute*) the Blest Essence and all the Blest Attributes of that Supreme Omniscient Being.—ಸೋಽಶ್ನಾನ್ ಕಾಮಾನ್ ಸಹ ಬ್ರಹ್ಮಣಾವಿಪಶ್ಚಿತೇತಿ—" (Taitt. Up.)

(b) ಪತಿಂವಿಶ್ವಸ್ಯಾತ್ಮೇಶ್ವರಂ ಶಾಶ್ವತಂ ಶಿವಮಚ್ಯುತಮ್ (Taitt.-Na-Up). Who is the Protector of the whole universe, who is the Lord of Himself, who is eternal, who is auspicious, and who does not slip in protecting His devotees.

(c) ಚೇತನಾಚೇತನಸಂಸರ್ಗಂ ವಿಷ್ಣೋರ್ಯದತಿರಿಚ್ಯತೆ ।
ನಾರಂತದಯನಂಯಸ್ಯತೆ ಸನಾರಾಯಣಸ್ಮೃತಃ ॥

The term ನಾರ speaks of chetana and achetana; the term ಆಯನ—ಈಯತೆ—ಅಸ್ಮಿನ್—ಇತ್ಯಯನಂ—speaks of ಆಶ್ರಯ (support); ನಾರಂ-ಚೇತನಾಚೇತನಸಮ್ಹ-ಯಸ್ಯ-ಆಯನಂ-ಆಶ್ರಯಃ-ಶರೀರಂ-ಸನಾರಾಯಣಃ. Though thus the term ನಾರಾಯಣಃ signifies that everything is His body, by the fact that *saririn* (the in-dwelling Soul) is the protector of *sarira* (body), it also signifies that He is the All-Protector because all things are His body and He is the immanent All-Soul.

Everything is His body and he is in everything. As the body is to the individual soul, so is the Universe made up of Chit and Achit, to the Supreme Soul.

(d) ರಕ್ಷಿತವ್ಯಾಸ್ತ್ವಯಾಶಶ್ವತ್ ಗರ್ಭಭೂತಾಸ್ತಪೋಧನಾಃ (ಋಷಯಃ) (Ram III. 1-20) We, whose soul treasure Thou art, are protectable ever by thee, as the child in the mother's womb is protected by her alone.

(*To be continued*)

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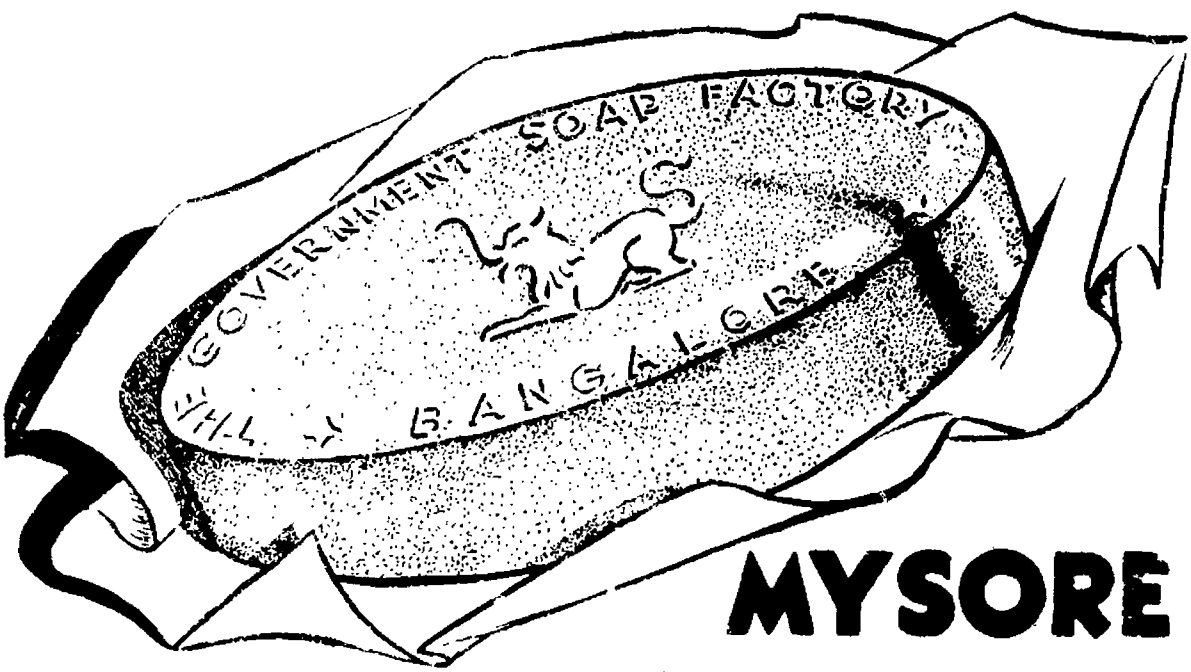

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The Rationalist.
Monday 16-4-1945.

"THE COW"*

III

In the article on "Cattle Wealth of India" Rao Bahadur J. N. Manker relates that "India produced a large quantity of dairy products in the 15th century, and it is said that the people and even the palace elephants had a diet largely of rice and butter or milk and vegetables. Only a generation back in Gujerat milk was selling at more than a maund and ghee at 10 lbs. a rupee!"

As to-day the ranchers of U.S.A. Mexico, and Argentina count their wealth in tens of thousands of cattle, it seems that in early India "Go-dhana" or cattle-wealth was counted in thousands.

Marco Polo, the Italian traveller of the 13th century says that Indian oxen looked like elephants. And the Ain-i-Akbari describes bullocks which could run faster than horses, and milch-cows which gave 40 lbs. of milk a day, while bullocks could travel 120 miles in 24 hours! Emperors Akbar, Babar and Humayun, and other Muslim Rulers encouraged cow-breeding and prevented their slaughter. With the growth of British sovereignty things began to change. Slaughter, export and neglect began to make their inroads like three conquering armies!

Sir William Wedderburn wrote in 1886, "We boast ourselves as trustees of India, but what have we done to preserve the cattle wealth of India? Absolutely nothing. I am ashamed to confess that we have rather helped its extinction!"

In 1903 Lord Curzon wrote, "India is losing ground as a cattle country."

The Blue Book of 1922 says grimly, "Every minute a cow is exported out of India, and it is estimated that five cows are slaughtered every minute in India."

There are said to be at present in India 4,55,00,000 cows, and 2,03,00,000 buffaloes. To provide the quantity of milk medically recommended for the population this number has to be increased four times!

Taking into consideration that 38 crores of acres of land are available for cultivation, and giving 1 pair of bullocks for 5 acres, 7 crores of good working bullocks are required. It has hardly 3 crores now!

The Royal Commission on Agriculture states that the Cows' problem is one of directly Rs. 1500 crores, being the dairy income and value of draught and animal labour, and indirectly Rs. 800 crores, being the value of agricultural crops!

Yet in 1943 as many as 2,00,10,300 cow-hides were prepared, out of which 52,00,000 were of slaughtered cows, and 57,00,000 buffalo-hides, of which 13,30,000 were of slaughtered buffaloes! India stands third in the hide market of the world! Rs. 13 crores worth of hides means that at least Rs. 100 crores worth of cattle have been destroyed!

And this in a vegetarian and Cow-worshipping country!

Mahatma Gandhi bitterly describes the position of Cows to-day in Hindu Society.

He says, "How we bleed her to take the last drop of milk from her, how we starve her to emaciation, how we ill-treat the calves, how we deprive them of their portion of milk, how cruelly we treat the oxen, how we castrate them, how we overload them. If they had speech they would bear witness to our crimes against them, which would stagger the world. By every act of cruelty to our cattle, we disown God and Hinduism!"

No society can be called civilised so long as such things last.

The Management of the *Kalyana Kalpataru* deserve the thanks of the reading public for collecting all these facts in the limited compass of their notable Annual. The position of the cow in the Indian world, present and past, is dealt with in all its aspects by many distinguished and learned contributors, including Pandit Madan Mohan Malaviya, students of cattle-economics, and devotees of Cow-protection.

The Annual, issued both in English and Hindi, will tend to focus public attention on the problem of the Cow, which might build up a volume of public opinion and result in the improvement of cattle life and cattle wealth in the country. *Editor.*

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A PLEASANT FUNCTION

At the National War Front Office in the Exhibition Buildings, Rao Bahadur M. Ramaswamy, the Organiser and Chairman, gave a Tea Party to Miss Freya Stark, Secretary of the Women's voluntary Service for Post-war Reconstruction, from the Viceregal House, Delhi, last week. Prominent among the guests were Messrs. M. A. Srinivasan, B.A., T. Ramaiya, M.A., R. R. Bhombhore. Members of the City Committee of the N. W. F., A. S. Mallappa, R. J. Rego, B.A., N. C. Pavanje, and D Ramaiya, as well as Mrs. M. Ramaswamy, Miss. A T. Lakshamma, M.A, Mrs. Janakamma Krishnaswamy, Mrs. K. Anjanappa, Mrs. B. S. Sharadamma, Mrs. Rego, Miss. M. N. Seethamma, M.A, Miss. A. T. Sharadamma, and Dr. Miss. A. Speight, Miss. L. M. Stone Mrs. Reynhout, Mrs. Key, Mrs. Tomkinson and Mrs. Ball.

After Tea Rao Bahadur Ramaswamy spoke in complimentary terms of Miss. Freya Stark, and her work, and welcomed her to our midst. Miss. Stark, acknowledging the welcome, observed that coming from War-shattered England to these pleasant parts was like coming into a new world, that she came as a personal messenger from Lady Wavell who, the Viceregal Palace being far away, had asked her to visit the South and observe the work of the Womens' Voluntary Service organisations and convey to the ladies engaged in them a message of appreciation and friendship from Lady Wavell, and acquaint her on Miss. Stark's return with the fine work that was being done. She added that it was Lady Wavell's hope that this work and friendship would continue in the peaceful times ahead. She thanked those present for giving her so fine a welcome.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
5.	ಗಾಯತ್ರಿ ಮಹಾಮಂತ್ರ	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

REVERSE AT THE POLL?

MR. T. S. RAJAGOPAL IYENGAR, M.A., LL.B.

(Continued from last issue)

But let not that aspect detract our attention just at present. Finally, those University voters, otherwise inclined to vote for me, began saying: 'Numbers are put on the Voting paper If we do not vote for the other candidate and if he were to become a minister woe be to our fate." A combination of all these circumstances did certainly weigh against me. The inevitable happened. This is so far as the University Constituency is concerned.

As for the other Constituency—the general rural one of T. Narasipur—the tale was not different. It was also a reverse. Why was everything more difficult for me than for others? The new electoral law has been so constructed as to bring to the poll a whole class of students and labourers, the supporters of the congress, against other parties. They are earnest in voting, canvassing and haranguing, whereas the others are not. They have decided the urban candidates. In the rural areas, only the rich nabob, who had just amassed a fortune in the silk or, paddy black-market trade could battle Rupee for Rupee. All local unemployed came out and made a practice of banding the electors together into a syndicate and then going to each candidate to sell the herd to the candidate that bid highest Most of the Harijans did not know who were all the candidates and to whom to vote. But they knew to obey the mandate of their boss. They would not touch the election card of others.

The communal issue played its full part. It is so everywhere, in spite of the propaganda of the political parties to the contra. If each community were to vote for its man, it is simple mathematics to say that minorities would never get in, unless separate electorate is introduced or reservation of seats provided for. Some exclaimed that my leaving the congress was responsible for my defeat. That it is not so could well be seen by the tremendous success of an ex-congressman at Bangalore and two at Tumkur, all for the Legislative Council. This further supports the above contention. Cumulative vote and proportional representation have not satisfactorily solved this problem, As a Nationalist, I would not recommend separatist tendencies. But, what is the remedy? The possibilities of functional representation could well be explored.

The only other alternative, if one does not buy votes or does not belong to a major community is to abuse the Government in and out of season. If one were to say that the Government should have done this, done that, that it has miserably failed, that people are unnecessarily harassed, etc., he may get the vote. The butcher, baker, banana-seller, beedi-walla, barber and the banker are all voters. They would naturally be impatient if the candidate seeking election were to reason out the intricate and unexciting economic problems to be tackled. The candidate would lose the vote. My criticisms were always inspired by sincerity and respect for all ideas that were honestly preferred. I tried to avoid that sectarian, fanatic and jacobin spirit which seemed to account for the present day intolerance. But that did not appeal.

Public Passion and Public Ignorance play a part in the world of which he who aspires to lead a democracy must take account. Not a small part of the qualification for the public life is the power to bear one's misfortune with dignity. Compared with other careers, the political is liable to an immense number of unforeseen chances and mishaps A man may lose his seat just at the most critical moment in his career and be thrown out of public life for some time, in which he may be almost forgotten. If his triumphs are great, his disasters are in the same scale. Even otherwise, there is no security of term for men of proved ability and experience under the present system of voting.

Reverse at the poll is for me personally, but not for the President of an organisation, the Nationalist Party. Its nominees have entered the Legislature in good number and they carry on the Parliamentary activities. But Mass awakening, Mass contact, Organisational development, constructive work and a hundred other duties await us outside the precincts of the Legislature. The organisation will march on. "If the Constitutional Government of the country be compared to a vast machine set up in a Factory to be worked by Electric Power, the party system may be likened to the Dynamo Engine that makes the Electric Current which, when turned on, sets all the machinary in motion. 'Bryce.'

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

3. ಶೇಷೀ-ಶೇಷವತ್—Appropriator and the appropriable. The Almighty is the Lord Paramount, Master, the Appropriator, and Absolute Monarch. The Lord is one for whose sole use all exist. The soul-essence is liable to be disposed of as pleases the Lord. Sandal or perfume, plucked flowers, betel-nut and other material objects exist not for themselves at all, but are destined solely for the use of others than themselves. The soul-essence in respect of perfection of disposability by the Lord resembles the said objects. The soul—essence is incapable of existing or being perceived, separately from the Lord, or of being an object of the Lord's mere partial ownership, as distinguished from sole undivided and exclusive ownership. These characteristics aggravate this disposability :—

(a) ಏಷಸರ್ವೇಶ್ವರಃ ಏಷಭೂತಾಧಿಪತಿಃ ಏಷಭೂತಪಾಲಃ | (Bri. Up. 4-4-22). He (Narayana) is the Lord of all, the King of all beings; the protector of all things. (b) ಸರ್ವಸ್ಯ ವಶೀ ಸರ್ವಸ್ಯೇಶಾನಃ (Bri. Up. 4-4-22). (He is) the disposing Lord of all (c) ಏಕೋವಶೀ ಸರ್ವ ಭೂತಾನ್ತರಾತ್ಮಾ (Kat. Up. 5-12). Unique-Disposing-Inner Soul of every being. (d) ವಶೀ ಸರ್ವಸ್ಯ ಲೋಕಸ್ಯ (Sve. Up. 3-18). Disposing Lord of every world. (e) ಏಕೋವಶೀ ನಿಷ್ಕ್ರಿಯಾಣಾಂ ಬಹೂನಾಮ್ (Id. 6-12). Unique Disposing Lord of numerous passive beings. (f) ವಿಶ್ವಸ್ಯಮಿಷತೋವಶೀ (Id. 6-12). Disposer of the whole created world. (g) ಜ್ಞಾನಾನನ್ದ ಮಯಸ್ತ್ವಾತ್ಮಾ ಶೇಷೋಽಪಿ ಪರಮಾತ್ಮನಃ. Although characterised by knowledge and by bliss the finite soul is indeed the servant of the Lord.

4. ಕಾರಣಮ್-ಕಾರ್ಯಮ್, Isvara is the cause and the soul is the effect. The Lord alone is the sole cause of the whole universe in its *comprehensiveness* as well as in its minuteness; in its *general outline* as well as in its *particular detail*. (a) (i) ಸದೇವಸೋಮ್ಯೇದಮಗ್ರ ಆಸೀದೇಕಮೇವಾದ್ವಿತೀಯಮ್ (Ch. Up. 6-2-1). Good soul! this (universe which consists of bodies and souls and the Lord pervading each and all, and which is now of manifold development with distinct names and forms), was, before (its evolution), but one (quite indistinctly whole and) secondlessly efficient Ever-self existent Being (of superlatively excellent Essence, Attributes and Contents, but without distinction of names and forms). Sat is the Ever-self existent Benign Being—*Sat* means self-existing and it also means that which is praised by good-men; in the world and in the Vedas all things which signify these two aspects, irrespective of any difference among them, are generally spoken as "*sat*," in the world, if a good action is done by a person, that work, the world calls "*sat*," *vide* Gita XVII—26. (ii) ಬ್ರಹ್ಮವಾ ಇದಮಗ್ರ ಆಸೀದೇಕ ಮೇವ—(Bri. Up. 3-4-2). Brahma or the Ever-great Being who ever renders all else great and is otherwise called Satya, Akshara, Purusha, and Purushottama. Thus is conveyed the idea that the First Cause is the Ever-self existent Immutable Being, who is Supreme among intelligents (*vide* Mund. Up. 1-2-13; Kat. Up. V 13, Sve. Up. 6-13; Gita XV—16-19, etc.) (iii) ಆತ್ಮಾವಾ ಇದಮ್ ಏಕಮೇವಾಗ್ರ ಆಸೀತ್—(Ait. Up. 1-1-1), Atma or the Soul of all *i.e., that* Intelligent Being who, pervading all, controls all. *Vide* the Vedic definition of "Sarvatma"; ಅನ್ತಃ ಪ್ರವಿಷ್ಟಶ್ಶಾಸ್ತಾಜನಾನಾಂ ಸರ್ವಾತ್ಮಾ (Taitt. Ar. 3-21-1). He is "Sarvatma" who dwells within and controls souls, being the soul of all. (iv) ಏಕೋಹವೈ ನಾರಾಯಣ ಆಸೀತ್—(Mahopanishad, 1). Narayana or the Eternal Lord of Bliss-in whom all the ನಾರಾಃ or eternal hosts of psychical and material entities ever live, move and have their being, and who, consequently is designated their Ayana or sustainer, Mover and Final Goal (according to the three-fold etymology of the word Ayana).

(To be continued)

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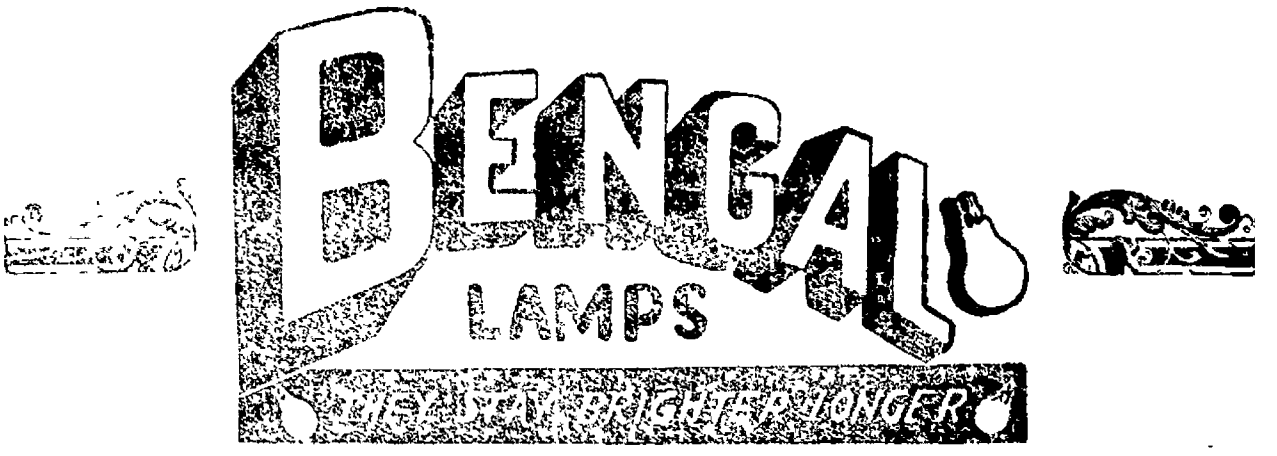

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THE RATIONALIST

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VOL. V No. 32] MONDAY 23—4—1945 [PRICE 0—1—

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War Casualties

The total casualties to the Common-Wealth and Empire forces to Feb. 28, were announced by Mr. Churchill in the Commons, last week, as 11,26,803

Casualties of individual Empire countries are:

		Killed	Missing	Wounded	Prisoners	Total Casualties
1. India		19,420	1,327	51,038	79,701	163,486
2. United Kingdom		2,16,287	30,967	2,55,142	1,83,242	6,85,638
3. Canada		31,439	4,163	45,251	8,367	89,220
4. Australia		19,430	6,955	35,595	25,276	87,256
5. South Africa		6,030	512	12,632	14,629	33,803
6. New Zealand		9,334	934	17,978	8,501	36,747
7. Colonies		5,044	14,014	4,840	6,754	30,752

In another list figures are given of casualties to merchant seamen. The total is 34,161 made up of 30,179 deaths, including deaths presumed in missing ships and 3,982 internees.

United Kingdom civilian casualties to Feb. 28 were: killed 59,793; injured and detained in hospital 84,749 making a total of 1,44,542.

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SAPRU COMMITTEE PROPOSALS. COMPOSITE EXECUTIVE WELCOMED

MR. T. S. RAJAGOPAL IYENGAR, writes:

1. The Unity of India is recommended to be preserved. Pakistan idea—and even the C. Rajagopala Chariar's formula—is discounted. What else would anyone with patriotic fervour and a historic sense think of.

2. The substance of independence is envisaged—without putting the nominaclature of Dominion Status or Independence. The transfer of paramountcy to the Indian Union is contemplated. The change is inevitable and that is the only way. Let us have it on the basis of goodwill, good sense and change of heart, if possible.

3. There is no way out for us, if we aim at real democratic freedom, except through a constituent Assembly. The principle of self-determination is the inherent right of every nation. This draft is given by the Sapru Committee for the consideration of the constitution-making body that is proposed. If the constitution-making body, elected on the basis of adult franchise, representing all the peoples of India, approve of the draft constitution, no self constituted representatives can thereafter have the right to make the counter-proposals and keep the issue alive. Only the Parliament will have to formally approve of it, without even changing a dot.

4. Provinces are to be re-aligned on linguistic and cultural basis. That is what the Congress Constitution has already done.

5. The union is to come into force at the earliest opportunity, whether with or without the Indian States. It is in the best interest of the States, that they join the Union. The suggestion that the head of the State shall be elected by an Electoral College composed of the members of the two Houses of the Union Legislature subject to their choice being confined to the rulers of Indian States, having a minimum population and revenue is quite welcome. It is of a very vital and far-reaching character in the sense that it infuses confidence in the Princes to join the Union.

6. That composite-executive with fixed term of office is the only solution that could be thought of under the present Indian conditions, whether for the centre or for the units,—provincial or State,—I have already stated in my address to the Nationalist Party Convention. To think of a cabinet to be collectively responsible to the Legislature is to go back again to Party Government and majority rule. Our experience is that such party Governments have not led us to expected results. The Composite Government is the only alternative. It is not enough if it is said, as stated in the Sapru Report, that different communities are included in certain proportions. Even Congress Cabinets had included Muslims, depressed classes and other denominations. But what is needed is a coalition of different shades of political opinion and different political Parties. That is even so for the Indian States.

7. That there should be parity of seats between Hindus and Muslims, even though the Hindus are in an over-whelming majority, is a point over which there may not be unanimity.

8. A declaration of Fundamental rights to be incorporated in the Constitution would certainly instil confidence in all the minorities that their linguistic, cultural and other elementary rights would be safeguarded. There may also be included and this is necessary in the peculiar condition of India, a clause to vouchsafe to the integrity and honour of the princely order. This would further encourage them to join the union.

9. The formation of a supreme court, Public Service Commission, Minorities Commission and provision for amendment of the Constitution are other safety valves assuring rights of citizenship.

Let us all, with modification suggested, welcome the Sapru Proposals.

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The Rationalist.
Monday 23-4-1945.

ROOSEVELT

While war correspondents and Allied statesmen were thinking out new ways of punishment and destruction for defeated war criminals, the Head of the Allies themselves has been spirited away, so as to have nothing more to do with human affairs.

That this should have occurred when the days of anxiety and care and worry were over and his hosts were marching from victory to victory, and when he was about to launch America on a new era of Imperialism, shows the inexorable mutability of all things on this earth.

63 was not a big age, he had no serious ailments, the strain of the war had considerably eased, and he was looking forward to celebrating victory and having a mighty voice in the future of mankind.

And yet, the most expert doctors of America were unable to save him, and he leaves the earthly scene for other men to deal with just as they like. Is it Fate, Destiny, God, the Unseen Power, which makes such small things of the biggest of men?

When one's own life is so insecure and evanescent, how can any one presume to dictate to the world at large how it should live? It is like children building sand-castles, which are toppled at the first passing gust of wind!

Franklin D. Roosevelt became President of the United States of America when he was just 50, in 1932, a brilliant achievement. The thought should make men whose heads are turned by a little official elevation grow modest.

He remained President of the United States for nearly one-fifth of his life-time. That too is a great achievement, because in Party-politics the tendency is to discard and oust men in high office.

His personality in the galaxy of American Presidents does not stand out on the eminence of John Adams, George Washington or Abraham Lincoln. But he was the second President of America to cut a world figure.

27 years ago Woodrow Wilson's entry into Europe with his martial hosts turned the tide of the war and brought in peace to the world. His efforts to make that peace permanent his countrymen disowned, and like many other great men of the world who have died broken-hearted, he died broken-hearted.

Franklin Roosevelt was more lucky. His countrymen backed him in his desire to help Churchill and Stalin against Hitler and Mussolini.

An act of God also helped him, the Pearl Harbour and the smashing blow it gave to American prestige. Americans, almost as one man, had to join the fray in order to save their own honour, and to make the world safe for themselves. They found in Roosevelt a worthy Leader.

His successor, Mr. Truman, has come to the lime-light from utter darkness. All the men running the American war machine are creatures of the dead President, sown and reared by him and owing him all their loyalty and allegiance. All that would not be transferable to President Truman. His understanding with the British Premier too could not become as close and harmonious as President Roosevelt's As always in the history of the world, rival economic interests and political ambitions will clash.

Human life being subject to the ebb and flow of aims, hopes, and ambitions, it is foolish for any one to think or talk of a Permanent World Peace. Temporal Peace can ever be only temporary. Eternal Peace is not for this world but Elyseum.

This does not mean that the Allied leaders should not strive to seek the means of a 50 years' peace for the world. If they do that their names would deserve to go down in history.

Otherwise, however much they may be inclined to scratch their skin to see whether they are made of gold or ivory, they would remain men of clay and their national ambitions and glory would be short-lived!

In the words of Omar Khayyam,

"The Worldly Hope that men set their
hearts upon
Turns ashes—or it prospers; and anon,
Like snow upon the desert's dusty face
Lighting a little hour or two—is gone!"

Editor.

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Many of his junior contemporaries seem to have taken him as a model and earned esteem, and many engaged in public administration at any time would benefit largely by a contemplation of his personality.

Your picture of him is splendid. As an artist presents a captivating portrait by a deft selection of colours, you have selected facts, episodes, and letters, and fashioned them into a literary jewel of unexcelled beauty.

It is beautiful, and you deserve the grateful thanks of your readers for producing it."

A READER

MISMANAGEMENT

Sir,

I wish to bring to the notice of Government through your columns that hundreds of pilgrims who went to Melkote to witness the car festival of Sri Ramanujacharya, were amazed to find that no arrangement was made for drawing the Ratha, last week.

It is an unheard of thing, and that famous and age-old temple under Government Muzroi Management should be left to be so mismanaged and so impoverished is great pity. And it is a greater pity that such a thing should be happening when both the Muzroi Commissioner and Muzroi Minister happen to be Srivaishnavas!

Yours Sincerely

A PILGRIM.

" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst Commissioner.)

(Contd. from last issue)

In order to convey an idea of the Undifferentiated First Cause in which this Differentiated Universe was potential, four several designations (ಸತ್, ಬ್ರಹ್ಮ, ಆತ್ಮ, ನಾರಾಯಣ) are used, with a gradual ascent of connotation. The threefold contents of the universe as it exists *after* its evolution, with the distinction of manifold names and forms, are identical with the threefold contents of the universe as it existed *before* its evolution, when there was no distinction of names and forms, and it was, consequently, one undifferentiated whole. Cause and effect are thus at the bottom of the same; for the effect is nothing but the cause which has undergone a certain change (parinama). (b) ತದೈಕ್ಷತ ಬಹುಸ್ಯಾಂಪ್ರಜಾಯೇಯೇತಿತತ್ತೇಜೋಽಸೃಜತ– (Ch. Up. 6-2-3). That (Ever-Self-Existent Being) willed "May I be many" "May I mutiply". It created light (tejas). (c) ಸೋಽಕಾಮಯತ ಬಹುಸ್ಯಾಂಪ್ರಜಾಯೇಯೇತಿ । ಸತಪೋಽತಪ್ಯತ । ಸತಪಸ್ತಪ್ತ್ವಾ । ಇದಂ ಸರ್ವಮಸೃಜತ । (Taitt. Up. Anan. 6. Anu). That (Paramatma) desired that he would become many (as deva, animals, human beings and immovables like trees and shrubs). So *thinking*, he created all these things. (d) ಸನ್ಮೂಲಾಸ್ಸೋಮ್ಯೇಮಾಸ್ಸರ್ವಾಃ ಪ್ರಜಾಸ್ಸದಾಯತನಾಸ್ಸತ್ಪ್ರತಿಷ್ಠಾಃ । (Ch. Up. 6-8-6). O Somya! all the *off-spring*, (creation) *has* its root in *Sat* (the Ever Self-Existent Being). Sat is its support, and Sat is its rest. (e) ಅಸ್ಮಾನ್ಮಾಯೀಸೃಜತೇವಿಶ್ವಮೇತತ್ತಸ್ಮಿಂಶ್ಚಾನ್ಯೋಮಾಯಯಾಸನ್ನಿರುದ್ಧಃ । (Sve. Up. 4-9) Paramapurusha of wondrous powers, evolves the whole Cosmos from this prakriti. (f) ಸಕಾರಣಂಕರಣಾಧಿಪಾಧಿಪೋನಚಾಸ್ಯಕಶ್ಚಿಜ್ಜನಿತಾನಚಾಧಿಪಃ । (Sve Up. 6 9). The Paramapurusha is the cause of everything He is also the Lord of *jiva* who is the lord of the organs. There is none who created Him and there is no lord above him; of Him there is no progenitor nor lord.

(g) ಯತೋವಾ ಇಮಾನಿಭೂತಾನಿಜಾಯನ್ತೇ ಯೇನಜಾತಾನಿ ಜೀವನ್ತಿ ।
ಯತ್ಪ್ರಯನ್ತ್ಯಭಿಸಂವಿಶನ್ತಿ ತದ್ವಿಜಿಜ್ಞಾಸಸ್ವ ತದ್ಬ್ರಹ್ಮ ॥

(Taitt.) wherefrom alone, all things are born; whereby alone, what are born live; wherein alone, they all, at dissolution merge; That, seek to know. That is the All-Great Entity. (h) ಕಾರಣಂತುಧ್ಯೇಯಃ । (Atharvasikha Up.) Souls ought to meditate on the Cause or Father; the cause should be devoutly meditated on. (i) The Lord is the Beirg who is the cause of the evolution, sustentation, and involution of this universe of bodies and souls. (Brah. Sutra).

(j) ವಿಷ್ಣೋಸ್ಸಕಾಶಾದುದ್ಭೂತಂ ಜಗತ್ತತ್ರೈವಚಸ್ಥಿತಮ್ ।
ಸ್ಥಿತಿಸಂಯಮಕರ್ತಾಽಸೌಜಗತೋಽಸ್ಯಜಗಚ್ಚಸಃ ॥

(Vish. Pu. 1-1 37) The universe took its birth from Vishnu. It is under His preservation. He is the Preserver and Dissolver of the universe. The universe itself is He. (g) ಯತೋವಿಶ್ವಂ ಸ್ವಯಂವಿಶ್ವಂ ಸವಿಷ್ಣುಃ ಪರಮೇಶ್ವರಃ । (Vish. Pu. 1-17-22). The Lord Supreme is the Omnipresent from whom the Cosmos comes, and who is the Cosmos.

5 ಶರೀರ-ಶರೀರಮ್ Soul and body. (a) ಯಸ್ಯಪೃಥಿವೀ ಶರೀರಂ....ಯಸ್ಯಆತ್ಮಾಶರೀರಮ್ । (Brihadaranyaka and Saubala Upds) Of whom the earth is the body...of whom the soul is the body. (b) ಸ ಆತ್ಮಾ ಅಂಗಾನಿ ಅನ್ಯಾಃ ದೇವತಾಃ (Taitt. Up. Siksha-Valli V-1-7). He is the soul; His bodies are other gods. (c) ಅನ್ತಃಪ್ರವಿಷ್ಟ ಶ್ಶಾಸ್ತಾಜನಾನಾಂ ಸರ್ವಾತ್ಮಾ । (Taitt. Aran 3-21-1) He dwells within and controls souls, being the soul of all. (d) ಶರೀರಂತೇಜಗತ್ಸರ್ವಂ (Ram. VI-120-26) The whole universe (of souls and bodies, Lord) is Thy body. (e) ಅಹಮನಾತ್ಮಾಗುಡಾಕೇಶಸರ್ವಭೂತಾಶ್ರಯಸ್ಥಿತಃ । (Gita X-20) conqueror of sleep! All beings are my bodies: I am their heart-seated soul.

(f) ಪ್ರಕೃತಿಂಪುರುಷಂಚೈವ ಪ್ರವಿಶ್ಯಾತ್ಮೇಚ್ಛಯಾಹರಿಃ ।
ಕ್ಷೋಭಯಾಮಾಸ ಸಂಪ್ರಾಪ್ತೇ ಸರ್ಗಕಾಲೇವ್ಯಯಾವ್ಯಯಾ ॥

(Vish. Pu. 1-2 29) When the time of evolution arrived, the Lord, at will, pervading, stirred matter and souls, or what is ever mutable and what for ever are immutable. (g) ತತ್ಸರ್ವಮ್ಯೈಹರೇ ಸ್ತನುಃ । (Vish. Pu. 1-22-38) The whole of it is Hari's body. (h) ತಾನಿಸರ್ವಾಣಿತದ್ವಪುಃ । (Vish. Pu. 1-22-86) All of these are his body. (i) ಸ ಈಶ್ವರೋವ್ಯಷ್ಟಿಸಮಷ್ಟಿ ರೂಪಃ....। (Vish. Pu. 6-5-86) That Isvara has as his body the *chetana varga* both in their casual and effected conditions.

Note—The texts quoted under II (6) Pervador and the pervaded are equally applicable to this head also and *vice versa*. In fact many of the texts quoted apply not only to the topic under which are quoted but also to others of the ten heads.

(To be continued)

DIAMOND JUBILEE

In connection with the Diamond Jubilee Celebrations to be held in Mysore of Natakaratna Veeranna's Gubbi Theatrical Co., Mr. B. S. Subba Rau of the Oriental Industries made an appeal on behalf of the Committee to the citizens of Shimoga District to contribute liberally towards the function as it was the duty of every person in the Karnataka to celebrate the function as the company have contributed much towards the Kannada stage and also helped with more than a lakh of rupees for charitable institutions from its inception.

Mr. George Mathan B A., Deputy Commissioner, who presided on the Opening Ceremony of the Series of their Dramas at Shimoga strongly supported the views of the speaker and requested the elite of the District to co-operate in making the happy function a grand success. He wished the company all prosperity and hoped that the Diamond Jubilee celebrations to be held in Mysore, would no doubt be a very good success under the able management of Messrs G. R. Ramiah and K. Nandibasappa and its worthy president Mr. Rajasevasakta A. Subrahmanya Iyer.

Mr. Mahadevaswamy, the Manager of the Company thanked the Chairman, the speaker and the audience and appealed for their kind co-operation and blessings. Mrs. George Mathan, Mr. N. Puttarangaswamy, Special Officer for Rural Reconstruction and the elite of the town were present on the occasion.

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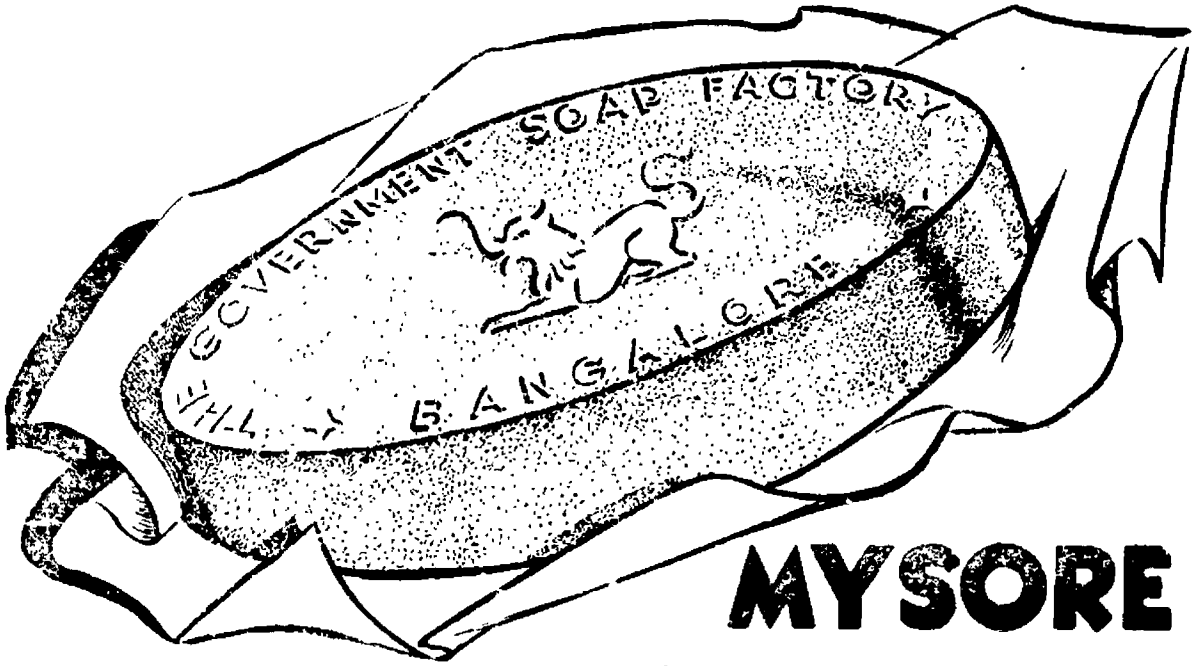

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KALIYUGA

It is said that one Mahayuga, the duration of which is 4,320,000 years of ours, is divided into four yugas of durations in the proportion of 4, 3, 2, and 1, in order. The quantum of Dharma or Righteousness if it was full in Krita Yuga became ¾ in Treta Yuga ½ in Dwapara Yuga and ¼ in Kali Yuga. Dharma which was moving with regular steps on all its fours in the first Yuga, happened to limp on three and two legs in the succeeding two Yugas and it is hopping awkwardly and irregularly on only one of its legs in our present Kaliyuga. In this our Kaliyuga, whose duration is 432,000 years only 5048 years have elapsed and we have to live nearly 427 000 years more to see the end of the Yuga. We have not yet reached even one-twentieth fraction of its first quarter (Prathamapada).

Almost with the birth of Kaliyuga the stump of the Tree of Knowledge, the trunk of which had been chopped off, began to put forth shoots which gradually attained the Vedic Age showing off their luxuriant and chaste foliage. More than 2600 years of Kaliyuga had lapsed when Buddha appeared on the world-stage; Christ made his appearance 500 years there after and Mohammed 600 years after the latter. Confucius and Lao-tze in China were contemporaries of Buddha in India. When Kaliyuga attained its 5000th year of age Mahatma Gandhi was 29 years old and in South Africa the cult of Satyagraha dawned on him.

In spite of all the efforts of the supermen in the past up to the present, Dharma or Righteousness has to hop in an awkward manner for some hundred-thousand years on its single leg until that leg also growing weary becomes inactive by atrophy. Now, the light of Dharma appears only in transient flashes. The wind of ignorance and prejudice is massing forth and is blowing out the faint-light of Righteousness even as it appears. The world is trying to accommodate itself to the darkness of unrighteousness and is groping as best as it can, giving the appellation of righteousness to any artificial light which it can invent.

The modern scientific instruments of war were not unknown in ancient times. The Gods (divine powers) had mastery over the powers of Nature, but they used them only in good cause. It is open to man to become a Deva or an Asura by following the lines of life and conduct leading to either. Some of the human beings were tempted to become Asuras and usurping by persistent efforts mastery over the powers of nature began to make use of those powers not for the welfare of all beings in common but for self-aggrandisement and selfish ends. Hiranyakasipu was a terrible scientist. He brought under his command all the great powers of nature. He could release the sunlight or the moonlight into his palace or his gardens at pleasure. He had the seasons at his command and he could enjoy the effect of any season at any other. He was able to move about anywhere on this globe or above. So also the Great Ravana and many others. Even in the days of the Mahabharata there were cars (Rathas) of various kinds, and war-weapons of untold varieties emitting fire, poisonous gases and the like and those countering them. The science relating to the forging of such deadly war-weapons was deliberately obliterated after the war of Kurukshetra, because of the great havoc to which it might lead in wicked hands in the generations to follow.

We were gaping in wonder (though we believed it) how, as stated in our epics, Sages and great personages of old could communicate by thought and other unknown mediums with one another great distances apart, how they could hear distant voices through the skies and how their mental eye could picture the past and the future in relation to any point of time. To some extent the enormous progress science has made on western lines can explain those possibilities.

What the East including China, Tibet and India, deliberately obliterated long ago, the West, more particularly Central Europe, revived and is reaping the fruits. And Japan since about half a century past is following on the lines of the West.

The tenets of truth and Non-violence and victory by Love, which India as hoary of experience as the Himalayas, is proclaiming cannot penetrate the western minds enveloped with the thick clouds of their knowledge of science on material lines. The strong light of experience must in time disperse the clouds.

D. L. A.

(To be continued)

CLEVER PETS

An elephant named Jumbo entertains motorists who drive into Donald McKay's service station at Hawthorne California, by polishing their windscreens with his trunk, pushing cars to the pumps and giving rides to customers who buy more than ten gallons of petrol. He attracts scores of motorists, who tell their friends about him, and hundreds of picture postcards of Jumbo are sold.

Clever pets can be a source of income, if judiciously exploited. A garage owner at Prescot, Lancs, had a super-monkey named Mick, who used to blow up tyres, mend punctures, jack up a car, fill it with water and petrol, sweep the garage, dance smoke, hold the knife and fork, and shake hands! Scores of motorists went out of their way to buy petrol in order to show him to their friends.

Another pet which brings his master custom is Peggy, a spaniel owned by Mr. Alfred Appleton, a Brighton publican. Peggy plays the piano helps herself to a biscuit from a box, if offered one, and puts the lid on the box. If her master says: 'I'm thirsty," she runs and selects a bottle of beer of the brand he likes. When he says "Time, gentlemen please," she rings a bell and puts out the lights! She has many other tricks which surprise and amuse customers.

KING'S WINGS

When in R.A.F. uniform, the King wears the wings of a trained pilot. He gained these in 1919 at Waddon airfield, where he learnt to fly a 100 h.p. Aero. On one occasion he took his elder brother up from Northolt Aerodrome, much to the anxiety of senior officers at the sight of two heirs to the throne in the air together!

DIG FOR VICTORY

Although totally blind, Mr. J. W. Sharpe, 61, piano tuner, of Urmston, Manchester, has won the Ministry of Agriculture's "Dig for victory" diploma for his splendid work on his 400-square-yards allotment. He does all work himself, studies gardening by reading books in Braille, says he can distinguish between green and black fly by the feel of them!

HONK-HONK

The owner of a high-powered car was being driven along at a steady forty-five when the hooting of a baby car behind him began to irritate him. "Accelerate", he said to his chauffeur.

The car jumped from forty-five to sixty, but still came the honk-honk of the baby car. "Give her all she's got," said the owner. The speedometer was soon clicking between seventy-five and eighty. But still the honk-honk persisted.

"Pull up," said the baffled owner. The big car stopped, and the baby car pulled up just behind. "Look here!" yelled the angry owner, "do you want to pass?"

"No!" shouted the man in the small car. "I just wanted to get my starting-handle out of your luggage-grid!"

WIFE'S AIM

A dear old lady made it her duty to visit the patients of the local hospital.

On one occasion she went up to a much bandaged individual who was sitting up in bed, and after a little preliminary talk said to him, very sympathetically: 'I suppose your wife must miss you a great deal?"

"No, mum," came the prompt reply, "she's got a wonderful aim for a woman."

H. M. S. SATAN

The Sunday morning visitor to the Navy yard approached a sentry.

"Can you direct me to H.M.S. *Satan*?" he asked.

"Never heard of it," said the sentry.

"That's odd," said the stranger, as he reached in his pocket for a newspaper clipping, and read: "Next Sunday the Navy yard chaplain will preach on Satan, the great destroyer."

The Rationalist.
Monday 30-4-1945.

FEDERATION

We are told that a certain Mr. M. Ruthnaswamy has been appointed "Constitutional Advisor" to the Government of Mysore, and that recently there was a meeting at Bangalore consisting of the Dewan, Mr. Pulla Reddy, Mr. Venkataramana Rao Naidu, and Mr. Ruthnaswamy, at which constitutional matters were discussed.

Was it, we wonder, a *viva voce* examination of Mr. Rathnaswamy by the three Big Guns of the Government? But *viva voce* is before, and not after you have labelled a man an "expert" and appointed him with a big name? But God's ways are mysterious; and Government are Divine!

No salary is mentioned. But that does not mean that he is going to help Mysore for love!

But Mysore does not require any help from him. There is no advice, no opinion that he could give, that any body else within the State could not give. The Dewan himself, steeped in the State's aims, hopes, and problems from 1910 onwards, could write a book on the subject, that would be correct to the "T". There is no improvement to his opinions which Mr. Ruthnaswamy could suggest for a fee, which many persons in the State could not suggest gratis.

With regard to Mysore's internal constitutional matters Mr. Ruthnaswamy must be said to be innocent as a babe.

And with regard to general Indian constitution his outlook and locus standi are that of a spokesman of a minority community. He was taken into the Sapru Committee as such.

On that Committee's proposals he has recently expressed an opinion which sounds rather jejune. "One of the serious defects of the Sapru proposals," he seems to have said, "is their omission to consider the important position of Indian States in any future constitutional structure of India. To my mind Indian Federation without Indian States is a weak kind of political structure. This opportune moment for bringing Indian States and British Indian Provinces in common polity should not be missed. An Indian Federation without Indian States would be weak politically, economically and militarily."

If Vice Chancellor Ruthnaswamy made that statement in a meeting of the students in that modest University of the South over which he presides, it would be torn to shreds.

But with the mantle of State Advisor on him, he may be inclined to look upon Mysoreans as inferior human beings who will receive any statement however absurd as gospel! He is not aware that there are many Mysoreans who are quite able to see through British Indian public men and gauge their worth.

We do not wish to disparage Mr. Ruthnaswamy personally. But let us analyse his statement and try to find its meaning. Does he really believe that the British Provinces cannot be made into a decent Federation without the States? All these years every British Indian Politician has thought otherwise, and that Federation has become an accepted fact for over 10 years. The Sapru Committee itself included many able and thoughtful men, and they have accepted that Federation. Did Mr. Ruthnaswamy oppose them, and was he outvoted? If so has he given a dissenting minute?

No such thing. He thinks such a statement would sound nice in the ears of Mysoreans, and utters it!

If it is really his expert opinion, what does he think the Supru Committee should have done? Waited in a deputation on the resigned—and kept resigned!—Working Committee of the Princes' Chamber? Should they have surrendered 50 per cent parity to the Native States,—50 per cent to the Muslims and 50% to the Native States? Should they have dispersed without doing anything, as without the State's representatives their conclusions would be futile? Is it not known to Mr. Ruthnaswamy, our Government's Advisor, that the present India Government scheme does provide for the inclusion of the Native States? If the States do not care to join, should the British Indians sit waiting, like pilgrims on river banks waiting with wet cloths for the sun to come out?

For an expert, we are afraid, Advisor Ruthnaswamy has made his debut before Mysorereans with a very unintelligent statement. But luckily he is not ours whole-time, and so we are not wholely responsible for his errors of opinion. The Annamalai University should get a share of it!

(To be continued) *Editor.*

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MARRIAGE

Row. NAGALAKHAMMA, daughter of Mr. K. P. Ramanathiah, M.A., Deputy Commissioner of Income Tax, with Chi. RAMACHANDRA RAO, son of Mr. H. K. Keshavamurthy, Head Master, Middle School, Arakere; and Brahmopadesha of chi. PATTABHIRAMIAH, son of Mr. K. P. Ramanathiah, and chi. NAGARAJAN, son of Mr. Padmanabhiah, on Sunday 29-4-1945, at Konanur, Hassan District.

UPANAYANAM

Chi. RAMANUJAN, son of Sri. U., B. V. Raghavacharyar, of Bhashyakar Sannidhi, Melkote, on 4-5-1945 at Melkote,

Chi. B. V. NARASIMHAN, son of late Mr. N. V. Acharya, Lahore, on 29-4-1945 at Melkote.

and

Chi. M. S. SRIKANT, son of Mr. P. Subbaraya Sastry, M.A., M. COM, Mysore, at 213, College Road, Mysor, on Sunday 29-4-45.

NOTICE

I, the undersigned, do hereby inform all persons the following matter:

My father, late Pandit T. Srinivasa Iyengar, Ayurveda Vidwan and H. M. D. etc., Mysore, translated "Yogaratnakara," the well known medical treatise in Sanskrit into Kannada language; but he passed away before he could get it printed and published. As per his desire I am arranging to have the same printed and published. This is to give notice to such of the persons who might have copied the said kannada translation by my father that any attempt on their part to get the same printed or published or otherwise misused or abused will expose themselves to both Civil and Criminal liabilities.

T. S. T. ACHARYA,
142, College Road, Mysore.

FAMOUS MEN

When we think of famous men, it is not their great qualities which spring to mind instantly but their little foibles and mannerisms. Lord Baldwin will be remembered by generations to come because of his pipe and penchant for pig-keeping. Neville Chamberlain will be less likely to go down in history as a supremely successful Chancellor of the Exchequer, than as a man who invariably carried a neatly-furled umbrella even on aeroplane trips. About many of the famous people of the past nothing is known to the average person except some unimportant human story, which often is also inaccurate.

We think of King Alfred as of one so lacking in concentrative ability that he allowed a poor widow's cakes to burn. Actually we should hail him because of his victories over the Danes, because he was Father of the British Navy, and the originator of trial by jury.

When Robert Bruce's name is mentioned, one instantly conjures up a fugitive covering behind a spider's web, and not a valiant soldier and tactician who defeated the English at Bannock-burn. Few think of Sir Walter Raleigh because of his fine scholarship, his victory over the Spaniards, his introduction of the potato into England, and other noteworthy achievements. His name conjures up the picture of a courtier throwing his velvet cloak over a puddle in the road, so that the Queen's feet would remain unsoiled.

Sir Philip Sidney, too, is not now remembered by the masses because of fine soldierly qualities, but because when dying of thirst, he offered his water bottle to a wounded man who cried for a drink.

And so it continues. Posterity may not remember Queen Victoria only because she was a great queen, but also because "she was not amused." And perhaps, when the shadow of Nazism is removed from Europe, the ordinary man's mind-picture of Hitler will be that of a half-crazy "fidget", with a Charlie Chaplin moustache, who never even by accident, kept his word!

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst Commissioner.)

(Contd. from last issue)

6. ಧಾರಕನ್-ಧಾರ್ಯಮ್ Sustainer and the sustained. But for the Divine Essence and will (which latter is an attribute of the Divine Essence), the soul-essence is liable to cease to exist (or, *not to be*) (a) ಸಂಯುಕ್ತಮೇತತ್ ಕ್ಷರಮಕ್ಷರಂಚವ್ಯಕ್ತಾವ್ಯಕ್ತಂಹರತೇವಿಶ್ವಮೀಶಃ । (Sve. Up. 1-8). The Lord supports all this together, the perishable and the imperishable,—the developed and the undeveloped. (b) ತಮೇವಭಾನ್ತಮನುಭಾತಿಸರ್ವಂ । ತಸ್ಯಭಾಸಾಸರ್ವಮಿದಂವಿಭಾತಿ ॥ (Kat. Up. 2-5 15). When He (Lord Narayana) shines, everything shines *after Him*; by *His light* all this is lighted. (c) ವಿಷ್ಣೋ ರ್ಧಾರ್ಮಿಧರಣಃ ವಿಷ್ಣಾಂಲೋಕಾನಾಮಸಂಭೇದಾಯ । (Bri. Up. 4-4-22) He (Lord Narayana) is a *bank* (supporter) and a boundary, so that these worlds may not be confounded. He is the separating dam for keeping the worlds apart. (d) ವಿಶ್ವಂಬಿಭರ್ತಿಭುವನಸ್ಯನಾಭಿಃ । (Mahanarayana 1-6) The Creator of the Universe is the Being who supports all creation. (e) ಏತತ್ಸರ್ವಂಪ್ರಜ್ಞಾನೇ ಪ್ರತಿಷ್ಠಿತಮ್ । (Bri. Up. 6-4-22) All this universe is supported by the Omniscient Lord. (f) ಏತಸ್ಯವಾ ಅಕ್ಷರಸ್ಯಪ್ರಶಾಸನೇಗಾರ್ಗಿಸೂರ್ಯಾಚಂದ್ರಮಸೌವಿಧೃತೌತಿಷ್ಠತಃ । (Bri. Up 5-8-9). O Cargi! It is by the command of this Ever self-existent Being that the Sun and the Moon stand supported. (g) ಪರಮಾತ್ಮೈವಸರ್ವೇಷಾಮಾ ಧಾರಃ ಪರಮೇಶ್ವರಃ । (Vish. Pu. 6-4-40) Paramatma only is the support of all. He is Paramesvara, that is one without a master above Him. (h) ಸ್ವಶಕ್ತಿಲೇಶಾ ದ್ಧೃತಭೂತಸರ್ಗಃ । (Vish. Pu. 6 5-84) By an iota of His power, sustains the aggregate of all in the casual condition which are His.

(i) ಯಥಾಸಕ್ತಂಜಲೇವಾತೋಬಿಭರ್ತಿ ಕಣಿಕಾಶತಂ ।
ಶಕ್ತಿಸ್ತಾಪಿತಥಾವಿಷ್ಣೋಃ ಪ್ರಧಾನಪುರುಷಾತ್ಮಕಂ ॥

(Vish. Pu. 7-31) Just as wind without any attachment to water bears several particles of water, in a like manner that Vishnusakti is supporting both the bound and free souls. (j) ಭೂತಭೃನ್ನಚಭೂತಸ್ಥೋ.... (Gita IX-5) I am the sustainer of all creatures, but I do not expect any return from them for this. (k) ಅಸ್ಯವಿಶ್ವಸ್ಯಪರಂನಿಧಾನಮ್ (Gita XI-38) You, as the immanent soul, are the superior prop of this world which is your body. (l) ಲೋಕತ್ರಯಮಾವಿಶ್ಯಬಿಭರ್ತ್ಯ ವ್ಯಯ ಈಶ್ವರಃ । (Gita XV-17) He pervades all the three worlds and sustains them. He is Infinite and the Lord.

(m) ದ್ಯೌಸ್ಸಚಂದ್ರಾರ್ಕನಕ್ಷತ್ರಾಖಂದಿಶೋಭೂರ್ಮಹೋದಧಿಃ ।
ವಾಸುದೇವಸ್ಯವೀರ್ಯೇಣವಿಧೃತಾನಿ ಮಹಾತ್ಮನಃ ॥

(Sahasranamam)

The heavens with the stars, the moon and the sun, the cardinal points, the earth, and the oceans, are all supported and controlled by the inexhaustible will of Vasudeva who is the Mahatma. (n) ಏವಮೇತಾ ಭಾಸ್ಥಿನ್ನಾತ್ಮವಿಸರ್ವಾಣಿಭೂತಾನಿಜೀವಾತ್ಮನಸ್ಸಮಾರ್ಪಿತಾಃ । All the bhutas and atmas, in this manner, supported by this Paramatma, rest safely.

7. ವ್ಯಾಪಕನ್-ವ್ಯಾಪ್ಯನ್ Pervader and the pervaded. The Lord comprehends, pervades and inspires the totality of souls and bodies. The Manifestation Pervasive (Antar-Yami-tva) is the manifestation which is characterised as the Lord's being immanent and controlling all. This manifestation is inseparably immanent in, and safeguards, souls in all their migrations in heavens and hells, and in every situation; and is further seated, clothed in the amiable form transcendent, in all souls' lotus-like hearts, in view, in the capacity of their friend and kinsman, to enabling them to meditate on Him and to effect their salvation.

(a) ಯಆತ್ಮನಿತಿಷ್ಠನ್ನಾತ್ಮನೋಽನ್ತರೋ ಯಮಾತ್ಮಾನವೇದಯ ಸ್ಯಾತ್ಮಾಶರೀರಂ ಯ ಆತ್ಮಾನಮನ್ತರೋಯಮಯತಿಸತ ಆತ್ಮಾನ್ತರ್ಯಾ ಮ್ಯಮೃತಃ । (Bri. Up. 5-7-22).

He who dwells with the soul and who has entered into the soul, whom the soul does not know, whose body the soul is, He is the *antharyamin*, the Ruler within, the Immortal or He who grants moksha.

(To be continued)

REPRINTS AND BOOKLETS

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2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
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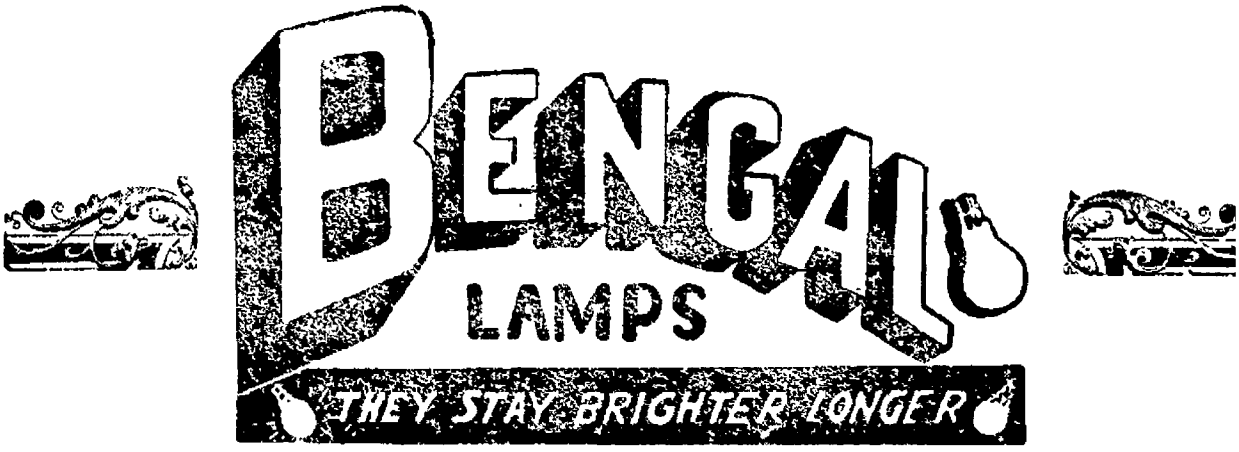

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KALIYUGA

(Continued from last issue)

Going back to the Asuras we learn that they were endowed with extraordinary faculties of the intellect. They had mastered sciences and arts in all their aspects on the material side. The Great Hiranyakasipu exercised control over his subjects in regard not only to their actions overt and covert but also to what they spoke or talked and even their ways of thinking. Under his rule one was a criminal deserving instant death if one's actions, talks or thought did not conform to the lines laid down by him. He was religious, had a thorough knowledge of the Vedas (which he interpreted in his own way) and more particularly the Atharvaveda. He educated his people on such lines as he loved and all had to follow the same religion and worship the same deities as he did. His 'yes' or 'no' was final. His awe-inspiring mastery in science kept even the Gods (the powers of nature) in constant dread. In his pride of power he was sure that he was invincible. But, strange to think, his own pet son Prahlada did not approve his father's ways and happened to be the first individual to oppose his father's will. The enraged father would even put his pet son to death, but the son survived and the father met with his doom. The Purana narrates the story in its characteristic way.

There were three Asuras in ages past, whose achievements in the realm of material science had far surpassed those of our modern world. They were called Tripurasuras (Asuras of three City-kingdoms). Their cities were built on huge impenetrable aeroplanes of gold, of silver or bronze, and of iron and steel. These Asuras used to fly down on any part of the earth, pillage the inhabitants, molest and kill them and carry away the spoils. It is said that these formidable Tripurasuras were destroyed by the Trio of the Godhead and the Cities of the Asuras shattered into shreds.

Hiranyakasipu, Ravana, Tripurasuras and other Asuras of formidable powers merge into insignificance before the future man of our imagination. Within only about 1/8th part of Kaliyuga, material science has made such rapid strides in western hands. One is scared at the very thought of guessing the height of the pinnacle of glory to which the science may ascend before the Yuga may come to a close.

How great is Kaliyuga! A narration of its greatness takes volumes of fine dissertation. It would, however, be an interesting recreation to our imagination to deduce from the trend the modern science is taking and visualize a time when, with the further rapid multiplication in bulk of the humanity, man may not find space enough to accommodate him on this our mother earth. He may have to build vast quarters underground, on the seas and in the skies. He may lay out his quarters layer under layer underground to almost the centre of the earth, and layer on layer in the skies to the vicinity of the planets. His progressive scientific knowledge and adventurous disposition may reconcile him to new and changing climes and enable him to find and live on such food as may be available. It may not be difficult for him to invent varieties of vehicles of transport from one region to any other. New climes and new materials he may find may contribute to further upheavals of his already tremendous scientific knowledge at every stage. On reaching the vicinity of the other planets, with his progressively resourceful knowledge in science and astronomy, he may be tempted to invade those planets, expropriate their tracts and exploit their resources. He may conquer the gods or the powers peculiar to the nature of those planets, adjust his own being to the laws of those planets and those laws may also undergo modifications by virtue of the influence of the considerable contributions he makes to the atmosphere of those planets. Proceeding at that rate man may even reach the sun and colonize in that star. All his experience gained so far and his aptitudes for successfully adjusting himself to new climes and situations may enable him to withstand that star's terrible heat or, may be, he may not feel any heat at all on reaching it! Man may then be better fitted to proceed to the other stars and their pendent bodies. He may not be content to break his adventure at any stage. He may further proceed in search of the Ultimate or the Absolute!

(To be continued)

INDIAN STATES AND THE PROPOSALS OF THE SAPRU COMMITTEE

Mr. Rao Bahadur M. Ramaswamy writes:

So far as Indian freedom is concerned, Sir Tej Bahadur Sapru's Committee has made most acceptable proposals with regard to the future constitution of India and its freedom. There is strong objection that Muslims have been given equal number of seats in the Central Assembly with the caste Hindus. This liberal provision has been made, by the Sapru Committee not because the Sapru Committee wanted to make a minority community a majority community, but they wanted to assure Muslims that the Hindus are very considerate in the progress of the Muslim community which has got its own doubts always about others' co-operation with them for their progress in India. Sir Tej Bahadur Sapru and all the members of the Sapru Committee deserve the gratitude of the country for the very thoughtful and able advice they have given as regards the future constitution and freedom of India. There is a tendency whenever any committee is formed and a report drafted for the constitution of India, every political party criticises the report without taking into consideration the amount of agreement that has been arrived at by all sections of the people in that particular committee. As india contains several communities with inborn differences, any agreement arrived at by any Committee will be always criticised by other political parties as unacceptable. The British Government time and again of late has been repeating that India shall become a free member of the Empire, immediately when all sections of the people in India come to some conclusion as regards the form of Government in India. While we are anxious that the British Government shall hand-over the freedom of the country immediately to Indians, we shall not forget the large amount of disagreement prevailing among ourselves to have an agreed constitution. It is the duty of every political party in India to unite with the other political parties and present an agreed constitution to the British Government in the larger interest of the whole country, however unsatisfactory it may be to each of the different political parties. This is the first time in India, a Committee like the Sapru's consisting of able statesmen drawn from different communities and professions have met together and published a report which is most helpful in forming the constitution of India. It is high time instead of having always a negative attitude towards such valuable reports that all political parties shall sink their differences and consider Sapru's report to know the maxium amount of agreement the members have arrived at to frame the constitution of the country.

India has to take a lesson from the big Three. The Prime Minister of England who handles a mighty Empire and the late President Roosevelt who happened to be the leader of the richest and the mightiest nation in the world, and Stalin the great organiser who has worked wonders in that vast continent of Russia have all joined together, sunk their differences, made their cause common against Hitler who threatened the peace of the whole world, and destroyed him for the benefit of humanity. Even now though there exist strong differences among them, they try their level best to have the maximum amount of agreement among themselves for the progress of the world. There can be no better lesson and living example to the Indian Political parties than the procedure that these big Three are adopting in carrying out the affairs of the world. Geographically and economically the position of India is very great. All the political parties in India must not lose precious time in mere deliberations, but they should exert themselves to reach unity.

(To be continued)

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Monday 7-5-1945.

FEDERATION

II

It strikes us that in our present scheme of administration the expression "Constitutional Advisor" is what is called a "contradiction in terms."

In British India they had of old Executive Councillors to carry on the Government. Then, under the system of "Diarchy", they had one set of Executive Councillors and another set of Ministers. Later they had an Elected Ministry only, without the Executive Councillors.

The Indian Act provides that when a Ministry non-co-operates, the administration shall vest in the Governor solely. He cannot of course carry on singly. He cannot have Executive Councillors as of old to help him. He cannot have Ministers. Therefore he resorts to the appointment of what are called "Advisors", to carry on the administration in his name.

We of the State are a watchful and intelligent people. We watch these things happening in British India. And we set up an imitation "Diarchy" in the form of a Government with Official and Non-official Ministers combined! There is no Section 93 in our constitution. Nevertheless we appoint "Advisors" also in addition to the official and non-official Ministers!

The appointment of "Advisors" is not provided in the Constitution; therefore it is unconstitutional. To style a person a "Constitutional Advisor" does not make his appointment any more constitutional. The first advice that he would have to tender as "Constitutional Advisor" would be to say that his own appointment is unconstitutional!

A man who wants to whet his appetite before dinner goes to the side-table, mixes up the contents from various bottles, and produces what is called an "appetisor" or "cock-tail" and quaffs it.

Similarly we seem to be having, not an orthodox constitutional scheme of any approved, legitimate kind, but a concoction made up of all sorts of things that could be found anywhere in the world, under any circumstances whatsoever!

"It has always been the practice of the Government of His Highness The Maharaja to consult and study public opinion on important questions of political or material interest to the State, and to form their decisions in the light of such opinion. Accordingly, at significant stages in the course of the Round Table Conference held in London and subsequent deliberations between 1930 and 1935, meetings of leading citizens invited from all parts of the State and representing various interests, and sections of public opinion, were convened in Bangalore under the Presidentship of the Dewan; and their view ascertained on the several points that had then arisen, or were likely to arise, for consideration. More recently, Government have invited public men to Conferences at which certain issues in connection with the Draft of the Instrument of Accession were fully discussed. These consultations were found to be of much help in formulating Government's proposals on many matters of permanent consequence to the State and its relationship with India as a whole."

"A further stage has now been reached in the exploration of these and other problems, and Government consider that their details require the continuous and systematic attention of a body of public men who are in close touch with all shades of public opinion,

both within the State and outside, and can bring experience and special knowledge to their judgement. Government have, therefore, decided to appoint a Committee for the purpose of examining and making recommendations upon matters pertaining to the provisions of the Government of India Act of 1935, relating to Federation, and questions incidental or auxiliary to it. The Committee will also consider and report on constitutional, administrative, fiscal or other issues which Government may, from time to time, refer to it for opinion," says a well-worded Order of 14th March 1938 appointing, we believe, the "Political Affairs Committee."

We know that some of its members are now dead. But what happened to the Committee itself, and when? Has Mr. Ruthnasamy superseded it now?

Is his wisdom, his experience so comprehensive that it can equal the combined wisdom of all the members of the Committee, hand-picked, as it were, from among the intelligentia of the State and presided over by the Dewan himself? What a tribute to pay to a stranger! What a reflection on the personnel of the Administration to presume that they are unequal to formulating right opinions on the matters concerned, that they cannot do what a "dark horse" from outside can easily do! And what a cheapening of the prestige of the State and its people to import an imperfect stranger for such a purpose, with the magniloquent name of "Advisor" to its Government!

If it were a question of providing some funds to Mr. Ruthnaswamy, or that other Advisor, Mr. Subrahmanyam, we would not mind. But it seems to us that to bring in second or third-rate British Indians into the State, for any purpose, necessary or unnecessary, lowers the dignity of the State in the eyes of outsiders, and in our own eyes.

(To be continued) *Editor.*

PENSIONERS

Some pensioners have been pressing us to urge on the attention of Government the omission in not providing for dearness allowance to persons drawing a pension of Rs. 40 and above. We think the matter deserves Government's kind and favourable consideration. When they have gone to the length of providing the allowance for persons in service drawing up to Rs. 800, who can easily make some more money by increased T. A. etc., to deny it entirely to pensioners drawing above Rs. 40, is rather hard and inequitable. We think it would be both right and gracious for Government to allow to pensioners drawing from Rs. 40 to Rs. 250, half the dearness allowance sanctioned to those in service. We trust the matter will receive very early consideration of His Highness's Government, and be sanctioned with effect from January of this year.

Editor.

MARRIAGE

Sow. SHANTA, daughter of Mr. N. Sama Iyengar, Registrar, High Court, with Chi. S. N. RANGASAMIENGAR, B.Sc., B.Sc., son of Mr. M. Narasimhiengar, Pleader, on 4-5-45 at Lakshmipuram, Mysore.

Sow. LEELAVATHI, daughter of Mr. E. Devaraja Rao, B.A., LL.B., Asst. Supdt. of Police, with Chi. R. SRINIVASA RAO, son of Mr. B. Rama Rao, B.A. B.L., Advocate, Mysore on 2-5-45; And Upanayanam of Chi. GOPINATH, son of Mr. E. Devaraja Rao, and Chi. Raghavendran, son of Dr. E. Anantha Rao, B.Sc., M.B.B.S., D.P.H., on 29-4-45 at Basavangudi, Bangalore.

VICTORY

Dedicated to the valiant liberators in the West who have striven to build the morrow that's great.

Yours the laurels of victory,
So peace may reign from 'bove!
Lift high the torch of Liberty
And the ensign of love!

Yours the laurels of victory,
For you are of Freedom and Light!
Your flag is held high of Liberty,
Which crowns peace sprung from blight!

Yours the laurels of victory,
Ye Soviet, English and American,
Sing the song of Liberty
And the glorious hymn of man!

Yours the laurels of victory,
For yours the countless sacrifices,
And the travail you mocked so gloriously
Lo, the Freedom's Sun he rises!

Yours the laurels of victory,
For in Europe ye've lit the Freedom's torch!
Free lands bloom as oppressors fly,
Full trembling at thy march!

Bring your torch of light to the East
To dispel all fear!
With the flag of Freedom with glory increased
March triumphant with cheer!

Yours the laurels of victory,
March to the Land of Light!
Gay sing the song of Liberty
And celebrate the end of night!

Yours the laurels of victory
For you Light's pillar of Fame,
It blazes forth gloriously,
With bright, transcendent flames!

Yours the laurels of victory,
Build the home of love!
Sing of Man full cheerily
With His Grace from 'bove!

Yours the laurels of victory,
Celebrate the glory of Man!
Let Truth's Light shine merrily
And raise the name of Man!

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(Contd. from last issue)

(b) यः पृथिव्यांतिष्ठन् पृथिव्याअन्तरोयं पृथिवी नवेद यस्यपृथिवी शरीरं यः पृथिवीमन्तरोयमयति॥ (Bri. Up. 5-7-3) He who dwells in the earth, whom the earth does not know, whose body the earth is, and who rules the earth within, He is the *antharyamin*, the Ruler within the Immortal, or He who grants moksha.

(c) योऽक्षरमन्तरेसंचरन् यस्याक्षरं शरीरं यमक्षरंनवेद। योऽमृत्युमन्तरेसंचरन् यस्यमृत्युश्शरीरं यमंमृत्युर्नवेद एषसर्वभूतान्तरात्मापहतपाप्मादिव्योदेवएकोनारायणः। (Svb. Up. 7).

Who moves within the Jivatma, whose body the Jivatma is, whom the Jivatma does not know, who moves in the non-intelligent matter in its subtle state, whose body it is, whom it does not know; this inner soul of each being, who is yet above fault, is the transcendent God Narayana alone.

(d) अन्तःप्रविष्टश्शास्ताजनानांसर्वात्मा। (Taitt. Arna III-10-1) who dwells in, and controls souls, and thence is called soul's soul.

(e) हन्ताहमिमास्तिस्रोदेवताअनेनजीवेनात्मनानुप्रविश्यनामरूपेव्याकरवाणि। (Ch. Up. 6-3-2) With the finite soul as my body, I, withmy essential nature entering earth, water, *tejas*, and the like (or entering through the finite soul which has Me as its soul, I etc.), shall allot names and forms to everyone of the things.

(f) तत्सृष्ट्वातदेवानुप्राविशत्। तदनुप्रविश्य। सच्चत्यच्चाभवत्। ....विज्ञानंचाविज्ञानंच। सत्यंचानृतंच सत्यमभवत्। (Taitt. Ana-6).

Having created it, He entered into it, Having entered it, He became chetana and achetana. The self-existing Brahman became the chetana of the essential of the intelligence, the achetana of the gross nature, the Jiva of eternal nature and the perishable and the like

(g) (i) विश्वंनारायणं....नारायणपरंब्रह्मतत्वंनारायणःपरः, नारायणपरोज्योतिरात्मानारायणःपरः, यच्चकिंचिज्जगत्यस्मिन्दृश्यतेश्रूयतेपिवा, अन्तर्बहिश्चतत्सर्वंव्याप्यनारायणस्थितः (Nar-Anu). (ii) एकोहनै नारायणासीत्....नब्रह्मनेशानोनमेद्यावापृथिवी।— (Mahopanishad) (iii) चक्षुश्चद्रष्टव्यंचनारायणः.... दिशश्चप्रतिदिशश्चनारायणः। (Sub. Up.) (iv) यस्यात्मा शरीरं, यश्चपृथिवीशरीरं, यस्यमृतुश्शरीरं, एषसर्व भूतान्तरात्मापहतपाप्मादिव्योदेवएकोनारायणः— (Anth. Brah)

A free version of the above. He has under His control all the tattvas. He is inseparably immanent in all the three kinds of souls, namely, the bound, the freed and the eternals, as well as in the three kinds of non-intelligents, namely, those to be enjoyed, those that are auxiliaries to enjoyment, and those that are places of enjoyment, He supports, controls and protects them. He who is spoken as Parabrahma is Narayana. The supreme light (Jyoti) is Narayana and the Supreme Soul is Narayana. Narayana alone is all these, He, who pervades in and out completely all things which are perceived in this world and which are heard in the *Srutis* and which are rightly cognized by all the *Pramanas*, and who indwells, is the Transcendent and Immanent Narayana. In the Mahapralaya or dissolution, it is Narayana alone who existed. There was neither Brahma nor Rudra. There were neither the heavens, nor the worlds, nor the stars. The organ of vision and the visualised are Narayana. The organ of hearing and the heard are Narayana and similarly the other sense-organs. The cardinal points and their subdivisions are all Narayana. Soul is his body! earth is His body; Prakriti is His body. Though He is the soul of all the *bhutas*, He himself is untouched by any of their impurities and is Himself, pure. He is दिव्य as He has as His abode Sri Vaikunta. He is देव in consequence of His Lila-vibhuti-yoga. In these and like ways, He is supreme to everything and he is thus the secondless Narayana or the one without a second.

(h) एषसर्वभूतान्तरात्मापहतपाप्मा (Sub. Up.) He is each being's inner soul, yet is above all fault or evil. (i) तमात्मस्थंयेऽनुपश्यन्तिधीरास्तेषां सुखं शाश्वतं नेतरेषाम् (Kat. Up. II--12) The wise who perceive Him dwelling as the inner-soul of all creatures, to them belongs eternal happiness not to others. (j) इतदात्म्यमिदंसर्वम्....(Chan. Up. 6-8-7). (Universe consisting of chit and achit) has Paramatma as its soul.

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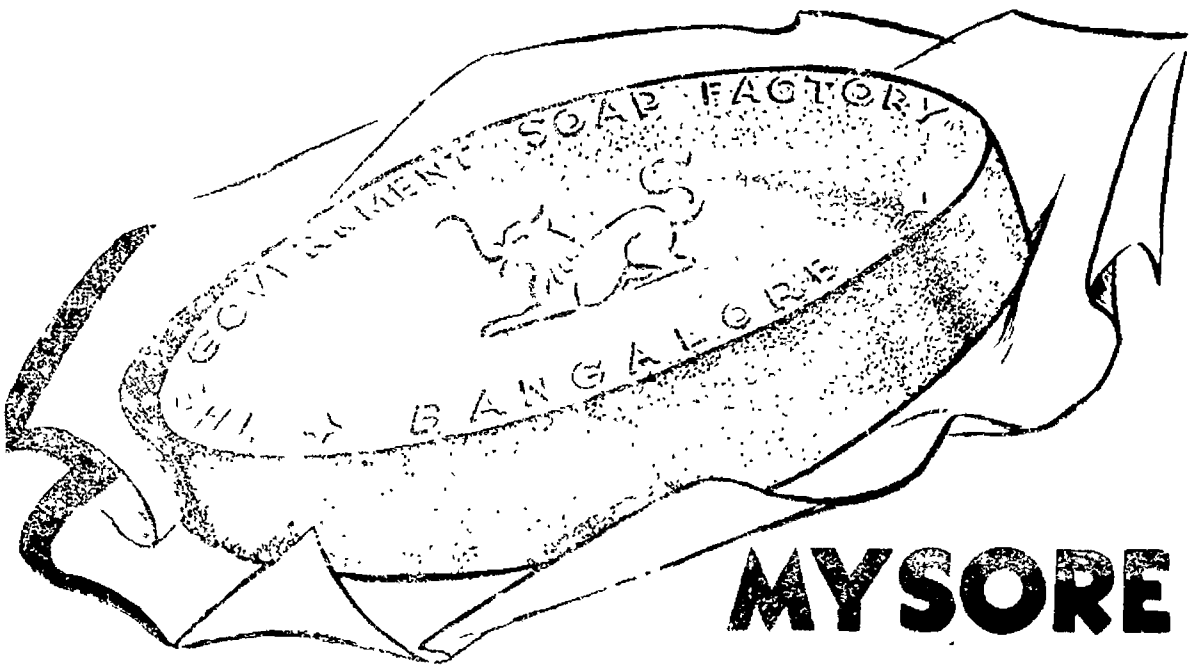

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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KALIYUGA

(Continued from last issue)

Wisdom of our ancient sages and philosophers takes to the shorter and inoffensive cut to be at one with the Ultimate or the Absolute. But the man of material science takes to a never-ending course. The former may be successful and the latter not. Man may be resourceful in intellect but poor in wisdom—wisdom not of the practical kind capable of discerning material results, but that true wisdom, the essence of correct and final judgement derived from a thorough exercise of all our faculties, intellectual, moral and also spiritual.

There is more of adventure in contemplative man, a sage, than in a man of material science such as the one in our imaginative narrative above. The former patiently appeals to the inward soul, the latter appeals to external objects. The former attains contentment and peace, the latter never.

Speaking of the immediate present we can only say that humanity should be respected in its individuality and in its entirety. Every human being is akin to every other, its merits or mistakes being the outcome of circumstances. The feeling of mutualness should be inculcated and developed so that mankind could live as one whole not only of its own kind but also of all other kinds taken together. Our mother earth is also called as a cow (गौः) and as the earth is our mother, the cow is also our mother. Both yield us the essentials for our life. In our greed we ought not to exploit the resources of either to an extra-ordinary extent. So also, our fellow beings. The earth or the other planets may not tolerate, too much of man's manipulations on the lines indicated in our imaginative recreation and may shake him off into an abyss at any stage of his unnatural adventure. If in his greed for rapid progress for his mastery over the world or worlds he should try to shorten the duration of time, time may often put back the man's clock and keep its own unchanged.

May mankind live all for each and each for all, and so may the time move in Peace!

D. L. A.

"HINDU LAW IN MYSORE."

by **M. N, SRINIVASAN,** B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

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'The Madras Law Journal', Madras.

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'The Hindu,' Madras'

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THE PEACOCK THRONE

(B. M. Gopala Rao, B.A, Hons, B.T.,
Department of Public Instruction, Mysore.)

The name of Shah Jahan is generally associated in the popular mind with three incomparable things —the Taj Mahal, the Kohinur, and the Peacock Throne. The first of these stands to this day at Agra bearing eloquent testimony to the undying love of the great monarch for his beloved queen. The Kohinur has, after many vicissitudes, at last found a safe resting-place among the Crown jewels of Great Britain. The Peacock Throne, however, has a sad tale to tell.

The Peacock Throne was the greatest wonder of Shah Jahan's court. Soon after his enthronement in 1628, Shah Jahan who had a passion for pomp and display bethought himself of having a throne which should surpass in splendour that of any other monarch. The vast treasures that had accumulated in the imperial jewel-house since the days of Akbar were further augmented by extensive purchases of rare gems of great value. It was considered that all this enormous wealth could be best utilised in constructing a throne calculated to enhance the majesty of the great Mughal. The business of supervising the making of this throne was entrusted to Bebadal Khan, the Superintendent of the Gold Smiths' Department, under whose management the celebrated Peacock Throne was constructed in the course of seven years. Among the precious stones used in its making was a single ruby worth a lakh of Rupees that Shah Abbas, King of Persia, had sent to Jahangir and which the latter had bestowed on Shah Jahan as a present in recognition of his conquest of the Deccan. The last verse of a stanza by one Haji Muhammad Jan containing the date was inscribed upon the inner part of the canopy in letters of green enamel. On all festive occasions like the Nauroz, the accession anniversary, the two Ids, the Shab-i-barat, and the Solar and Lunar weighings of the emperor, Shah Jahan adorned with a rich profusion of diamonds, pearls and other precious stones and seated on this magnificent throne accepted presents and bestowed rewards.

Descriptions of the Peacock Throne are many and varied. The most reliable of these is that of Tavernier, the French jeweller, who came to Delhi in the reign of Aurangzeb. Tavernier's account is the most authentic because he had been specially allowed to examine the throne minutely, as is evident from his detailed and intimate description of it. After stating that there were in the possession of the Great Mughal seven thrones in all, Tavernier gives the following description of the Peacock Throne. He says:—"The principal throne is nearly the form and size of our campbeds; that is to say, it is about 6 feet long and 4 feet wide. Upon the four feet, which are very massive, and from 20 to 25 inches high, are fixed the four bars which support the base of the throne, and upon these bars are ranged twelve columns, which sustain the canopy on three sides, there not being any on that which faces the court. Both the feet and the bars which are more than 18 inches long, are covered with gold inlaid and enriched with numerous diamonds, rubies, and emeralds. In the middle of each bar there is a large balass ruby, cut *en-cabuchon*, with four emeralds around it, which form a square cross. Next in succession, from one side to the other along the length of the bars there are similar crosses, arranged so that in one, the ruby is in the middle of four emeralds, and in another the emerald is in the middle and four balass rubies surround it. The emeralds are table-cut, and the intervals between the rubies and emeralds are covered with diamonds, the largest of which do not exceed 10 to 12 carats in weight, all being showy stones, but very flat. There are also in some parts pearls set in gold, and upon one of the longer sides of the throne there are four steps to ascend it. Of the three cushions or pillows which are upon the throne, that which is placed behind the King's back is large and round like one of our bolsters, and the two others that are placed at his sides are flat. There is to be seen, moreover, a sword suspended from this throne, a mace, a round shield, a bow and quiver with arrows, and all these weapons, as also the cushions and steps, both of this throne and the other six, are covered over with stones which match those with which each of the thrones is respectively enriched.

(To be continued)

Owing to illness the Editor is unable to present the Leader before his readers this week. He begs their forgiveness.

Editor.

MYSORE SQUADRON

RAID ON BERCHTESGADEN

LONDON.

Pilots of a R.A.F. Fighter Command squadron, adopted earlier in the war by the Mysore State, took part in the attack on April 25, on Hitler's mountain fortress at Berchtesgaden.

This was the first occasion that R.A.F fighters based in England had made the trip and the Mysore squadron was in the leading wing which escorted Lancasters to their target.

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The Seventh Annual General Meeting of the shareholders of the Mandayam Banking and Insurance Company, Ltd., Mysore, was held at the Company's Offices on the 6th inst. Mr. R. Tirunaraniengar, B.A., Rtd. Asst. Commissioner, Chairman of the Bank presided. The Report of the Directors showed all-round progress of the Bank's affairs, and the audited Balance Sheet and Statement of Accounts were passed unanimously. After providing for Reserve and other Funds, a dividend at the rate of 10% was declared to the shareholders for the fourth year in succession. Mr. R. Tirunaraniengar was re-elected Director and Chairman, Mr. G. R. Josyer, M.A., F.R.E.S., was re-elected Managing Director, and Messrs. M. J. Sampathkumarachar, B.A., L.C.E., Rtd. Engineer, N. Venkatachar, B.A., Rtd. Asst. Auditor, R. A. Sampathkumarachar, B.A., Rtd. Inspector of Schools, and M. Venkatakrishnayya, B.A. LL.B., Advocate, were elected Directors, and Mr. H. N. Ananthapadmanabha Rao, Certified Auditor, was elected Auditor for the coming year.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

(k) ಸರ್ವವ್ಯಾಪಿನಮಾತ್ಮಾನಂಕ್ಷೀರೇಸರ್ಪಿರಿವಾರ್ಪಿತಮ್ । (Sve, Up. 1-16). The Supreme self (Narayana) pervades everything like butter (ghee) contained in milk.

(l) ಅಖಿಲಾತ್ಮಾತೇನಾಸ್ಯತಂಯದ್ಭುವನಾನ್ತರಾಧೀ (Vish. Pu, 6-5-83) He is the *Antaratma* of all things. Whatever therein is ಉಭಯವಿಭೂತಿ, all that is pervaded by Him. (m) ಶಾಸ್ತಾವಿಷ್ಣುರಶೇಷಸ್ಯಜಗತೋಯೋಹೃದಿಸ್ಥಿತಃ । (Vish. Pu. 1-17-20). The omnipresent rules all souls, seated in their hearts.

(n) ಅನ್ತರ್ಯಾಮಿಸ್ವರೂಪಂಚಸರ್ವೇಷಾಂಬಂಧುವತ್ಸ್ಥಿತಮ್ ।
ಸ್ವರ್ಗನರಕಪ್ರವೇಶೇಽಪಿಬಂಧುರಾತ್ಮಾಹಿಕೇಶವಃ ॥
(Vishvaksena Samhita)

The All-immanent Essence is like a universal friend, the Lord of the Evolving and Involving Powers, as souls be-friend souls, entering even their heavens and hells. (In these and all other situations, the Lord ever stands immanent in and safeguards and fosters souls).

(o) ತ್ವಯಾತತಂವಿಶ್ವಂ । (Gita XI-40). The whole universe is pervaded by you. (p) ಅನನ್ತವೀರ್ಯಾಮಿತವಿಕ್ರಮಸ್ತ್ವಂಸರ್ವಂಸಮಾಪ್ನೋಷಿತತೋಽಸಿಸರ್ವಃ । (Gita XI-40) Hence it is said that the Lord is the All as He impenetrates all and is the soul of all, the category of non-intelligents and the mass of souls. All these constitute his body and are related to Him as His mode.

8. ಸಿಯನ್ತೃ-ಸಿಯಾಮ್ಯನ್—Controller and the controlled. The soul-essence is subject to Divine control. Its every action is liable to conform to the will of Isvara. Vide Gospel No. 9. The Lord controls the chetana remaining as his Antaratma. Being His body the chetana has to conform to the will of the Lord.

(a) ಮಾಯಾಂತುಪ್ರಕೃತಿಂವಿದ್ಯಾನ್ಮಾಯಿನಂತುಮಹೇಶ್ವರಂ ।
ಕ್ಷರಂಪ್ರಧಾನಮಮೃತಾಕ್ಷರಂಹರಃಕ್ಷರಾತ್ಮನಾವೀಶತೇದೇವಏಕಃ॥
(Sve, Up. 4-10; 1-10).

The unequalled Purushottama is alone the Master of Pradhana (prakriti) and Jivatma etc. One Lord bears sway over matter and the finite soul. (b) ಪ್ರಧಾನಕ್ಷೇತ್ರಜ್ಞಪತಿರ್ಗುಣೇಶಃ । (Sve, Up. 6-16). He is the Lord of Prakriti and Jiva who is known as ಕ್ಷೇತ್ರಜ್ಞ. The Lord is great by his attributes.

(c) ಭೋಕ್ತಾಭೋಗ್ಯಂಪ್ರೇರಿತಾರಂಚಮತ್ವಾ (Sve. Up. 1-5). Having meditated on the enjoyer (Jivatma) the enjoyed (Prakriti), and the Inspirer (Paramatma, the Controller).

(d) ಶುದ್ಧೇಮಹಾವಿಭೂತ್ಯಾಖ್ಯೈಪರಬ್ರಹ್ಮಣಿಶಬ್ದ್ಯತೆ ॥
ಮೈತ್ರೇಯಭಗವಚ್ಛಬ್ದಸ್ಸರ್ವಕಾರಣಕಾರಣೆ ॥ 73 ॥
ಸಂಭರ್ತೃತಿತಥಾಭರ್ತ್ರಾಭಕಾರೋಽರ್ಥದ್ವಯಾನ್ವಿತಃ ।
ನೇತಾಗಮಯಿತಾಸ್ರಷ್ಟಾಗಕಾರಾರ್ಥಸ್ತಥಾಮುನೇ ॥ 74 ॥
ಐಶ್ವರ್ಯಸ್ಯಸಮಗ್ರಸ್ಯವೀರ್ಯಸ್ಯಯಶಸಶ್ರಿಯಃ ।
ಜ್ಞಾನವೈರಾಗ್ಯಯೋಶ್ಚೈವಷಣ್ಣಾಂಭಗಇತೀರಣಾ ॥ 75 ॥
(Vish. Pu. II)
ಜ್ಞಾನಶಕ್ತಿಬಲೈಶ್ವರ್ಯವೀರ್ಯತೇಜಾಂಸ್ಯಶೇಷತಃ ।
ಭಗವಚ್ಛಬ್ದವಾಚ್ಯಾನಿನಾಹೇಯೈರ್ಗುಣಾದಿಭಿಃ ॥
Id. (6-5-79)

O Mitreya! The Paramatma is pure (free from all sins), is the Lord of the two Vibhutis, is the cause of all causes, and is designated ಬ್ರಹ್ಮನ್. With such Paramatma the term ಭಗವತ್ is ಯೋಗ ರೂಢಂ—the word which signifies the same meaning by ಅವಯವಶಕ್ತಿ (etymologically) and ರೂಢಿ (usage). The letter ಭ is enjoined with the two meanings of (1) "He makes Prakriti, Purusha and time, capable of producing ಕಾರ್ಯ (effected condition);" and (2) "He is also the Master," Similarly, O Rishi! the letter ಗ conveys three significances of (1) Lord of Creation, (2) Lord of Dissolution, and (3) Lord of Preservation. The aggregate of ಐಶ್ವರ್ಯ, ವೀರ್ಯ, ಕೀರ್ತಿ, ಶ್ರೀ, ಜ್ಞಾನ, and ವೈರಾಗ್ಯ these six are called ಭಗ. Chetanas and achetanas reside in that Paramatma, who is the soul of bhutas and who has all things as His body. The term ಭಗವತ್ speaks of ಜ್ಞಾನ, ಶಕ್ತಿ, ಬಲ, ಐಶ್ವರ್ಯ, ವೀರ್ಯ, and ತೇಜಸ್, free from contact with any evil.

(To be continued)

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INDIAN STATES AND THE PROPOSALS OF THE SAPRU COMMITTEE

Mr. Rao Bahadur M Ramaswamy writes:

(Continued from last issue)

It is seen from the Sapru Report that the Indian States numbering 600 have been left out from the All India Constitution. It may be perhaps the Committee must have thought that some of the Indian States which are behind all modern developments cannot come to the level of the British Indian provinces for a long time, and so it is better to allow such States to reform themselves before they can join the All India Federation. But there are at least 25 States big and small—who have introduced great reforms in the States both politically and economically. They deserve immediate attention. Considerations can be made how the smaller and backward States and even some of the undeveloped British Indian Districts can be added on to these big States for purposes of good administration and development. It is strongly felt that the Indian constitution will be incomplete without the States taking part in the constitution. It is clearly pointed out in the 1935 Act that Federation of India, consisting of British Indian provinces and Indian States, is the only solution for the political freedom of India. Mysore State which established the Representative Assembly over 50 years back and the Legislative Council about 30 years back, is very much accustomed for the democratic form of Government under its most sympathetic rulers. Even the present Maharaja is very anxious that Mysore State should join the Federation of India; and as a consequence of that early action has been taken in appointing Mr, Ruthnaswamy, the Vice-Chancellor of the Annamalai University as the political advisor of the State. Similarly there are other Indian States which are equally anxious to enter the Federation of India. No State has expressed its unwillingness to enter the Federation. It is essential that an All India Committee be formed immediately to consider the question of early entry of Indian States into the Federation, by inviting experienced statesmen like Sir Tej Bahadur Sapru, Sir Sultan Ahmed, Sir C. P. Ramaswamy Iyer, Pradhanasiromany Madhava Rao, Sir Mirza Ismail, Sri Rajagopalachari and Sir Rama Rao, to form the Committee. The report drawn by a Committee consisting of such able statesmen will be of great use and will ease the way for the States to enter the Federation. A Committee like this will have to be constituted by the Government of India.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

His ಜ್ಞಾನ (all knowing) is such that He, of Himself, cognizes directly all things, in every respect and at every moment. His ಐಶ್ವರ್ಯ (supporting all and ruling all) are such that all things thus cognized, He ever supports and controls His ವೀರ್ಯ (remaining inexhaustable) is such that, nevertheless, He is never exhausted. His ಶಕ್ತಿ (working miracles) is such that he works miracles or what transcends our very conception. His ತೇಜಸ್ (overpowering all) is such that He overpowers all, Himself being unaided or undaunted by anything.

9. ಸ್ವತನ್ತ್ರನ್-ಪರತನ್ತ್ರನ್ Absolute and the dependent. The Lord is Infinite being boundless alike, as to extension, duration, and the number and excellence of His Attributes at every point and moment of His presence. The self-existent, and self-luminous, Infinite one, who, all great Himself, in essence and attributes, makes all others great. ಸತ್ಯಂಜ್ಞಾನಂ ಅನನ್ತಂಬ್ರಹ್ಮ;

(a) ಯಸ್ಯಾಸ್ಮಿನತಂಅಂತರೇಮಿ (Taitt. Brah.) I thwart not Him whose liege I am. (b) ಅಹಂಸಿರ್ವಯಜ್ಞಾನಾಂ ಭೋಕ್ತಾಚಪ್ರಭುರೇವಚ (Gita IX-21) I am the enjoyer of all sacrifices, as well as the Director.

Note—The other texts quoted also explain this aspect also sufficiently.

10. ಶರಣ್ಯನ್-ಶರಣಾಗತನ್. Refuge and the refugee.

The Cause or Father of all, is likewise the proper resort of all. " ಕಾರಣಂತುಧ್ಯೇಯಃ " Souls, on the cause or father ought to meditate.

(a) ಯೋಬ್ರಹ್ಮಾಣಂವಿದಧಾತಿಪೂರ್ವಂ । ಯೋವೈವೇದಾಂಶ್ಚಪ್ರಹಿಣೋತಿತಸ್ಮೈ ॥ ತಂದೇವಂಆತ್ಮಬುದ್ಧಿಪ್ರಸಾದವನ್ । ಮುಮುಕ್ಷುರ್ವೈಶರಣಮುಹಂಪ್ರಪದ್ಯೆ ॥ (Svc. Up. 6-10).

That I may grow whole by salvation, I take my refuge in that Great Lord as the clearer of the ken of every soul, who alone did first create the Lotus-born and who did fully initiate him in all the Vedas.

(b) ಆರ್ತೋಜಿಜ್ಞಾಸುರರ್ಥಾರ್ಥೀಜ್ಞಾನೀಚಭರತರ್ಷಭ ।
(Gita XII-15).

The four kinds of aspirants who resort to the Gracious Grant or of boons are :

(i) The impoverished and distressed soul—that is, he who, having been possessed of power and fortune and lost the same, seeks to be reinstated in the same.

(ii) The novice in fortune-seeking—that is, he who, having never before tasted the sweets of power and fortune, has come to desire the same. Aspirants of this class, and those coming under clause (i) are, together, included in one generic group, as being alike, seekers of power and fortune.

(iii) The seeker of self-knowledge and self-satisfaction—He (*jijnasu*) prays the Lord only to enable him to attain such goal by being released from entanglement in material bodies.

(iv) And the seeker of knowledge concerning God, and the sole satisfaction of God,—that is, he who, being truly enlightened (jnani) stops not with the merely disembodied soul-esssence, but desires to reach the Lord, holding the Lord alone to be his goal, for, he fully realizes, and thence is ever loyal to, and delights solely in enjoying, the Lord in all His Universal Sovereignty. (Vide Gita VII-5),

(c) In Srivachana Bhushana it is said that three kinds of souls seek refuge in His Worship-Incarnations. They are:—(i) Refuge-seekers from unknowing blindness (ಅಜ್ಞರ್) are ourselves and souls like us. (ii) Refuge-seekers from wisdom's ripeness (ಜ್ಞಾನಾಧಿಕರ್) are the Sages in our Apostolic Pedigree. (iii) And Refuge-seekers impelled by love (ಭಕ್ತಿಪರವಶರ್) are the Alvars or the Dravidian Saints.

(To be continued)

REPRINTS AND BOOKLETS

1.	A. Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
5.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

CONGRESS AND THE LEAGUE

The Indian National Congress elects its President for every year and the choice for the Presidentship has alighted on a variety of personages from the time of its inception to the present. The very enumeration of the names of its Presidents shows that the Congress is a *cosmopolitan body*. Europeans, Parsis, Christians, Muslims and others, besides Hindus have occupied its Presidential chair and conducted its deliberations. The only aim of the Congress has been the independence of India as a whole.

Is it not strange that Mr. Jinnah who was in the Congress for a long time and who owes his training to it, should break away from that body and should make use of all the training for forming a separate League of Muslims on the basis of *religion*? And may we ask how many other than himself has so far presided over the Muslim League? Is there such a sad dearth of accredited leaders even among those in the Muslim community that no other than Mr. Jinnah is fit for, or can be trusted with, the Presidential chair of the League?

While the Congress ignores religion or nationality among those who are Indians and takes Indians as a whole as a nation, the Muslim League takes only the Muslims by *religion*, and as such it has no parallel in the world. Can the Muslim League fit into the world brotherhood of nations? Such an unaccommodating body as the Muslim League in the Indian body-politic deserves only to be ignored. Mahatma Gandhi ought not to have condescended to approach the League Leader for a compromise. The communal groups in India, ignoring that they all together form one Indian Nation, are following on the footsteps of the Muslim League. Besides the Muslim caste, among the Indians there have arisen the Hindu caste, the non-Brahmin Hindu caste (a ludicrous appellation) in Southern India, the Scheduled Caste (which is no caste), etc. What nonsense all this! Anglo-Indians, Christians and Buddhists are not included among the above senseless caste sections.

Among Indians there can be no separate interests, political or economic, by the mere accident of religion. Such interests are common to all. As regards religions there is only the freedom of pursuit as granted in the Proclamation of the great Queen Victoria of auspicious memory, nearly a century ago. For this freedom India has not been waiting for the Great Atlantic charter.

Dissensions among the ruled are taken as convenient excuses by our rulers to continue to rule as they like. The British, who have so long been able to rule India in the most suitable way by means of laws, ordinances, rules, etc., can at any moment put an end to all such separatist organizations and tendencies and at one stroke lay down a scheme for a better Government of India as one entity under which India as a whole can peacefully prosper as an equal partner among the commonwealth of the Nations of the world, great or small. The British have demonstrated to the world the strength of their will to win. The major half of their victory has been won in the West, the other half in the East is soon to be won. This is the most opportune time for them to demonstrate to the world that they have an equally strong will to win the peace by giving equality of status to every country great and small, enabling to prosper on a co-operative basis.

International bodies there will be to keep guard over the countries for keeping the peace as between nations and among the groups comprising each nation, and our rulers can give India freedom at once if only they have the will.

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Monday 21-5-1945.

SMALL SAVINGS SCHEME

(Contributed)

A "Small Savings" scheme was sanctioned by the Mysore Government in February 1944, in co-ordination with the Government of India, for popularising the sale of Post Office 12-year National Savings Certificates in the State. These certificates afford a safe, convenient and advantageous form of investment for the savings of the people, yielding a return of 4·16 per cent per annum on the amount invested, and are within the easy reach of all classes of people. They are issued in denominations of Rs. 5, Rs. 10, Rs. 50 Rs. 100, Rs. 500 and Rs. 1,000. The Rs. 5 certificate, which is specially issued for the benefit of the poorer classes is encashable after 18 months, instead of 36 months as in the case of other certificates. The maximum holding of any individual is limited to Rs. 5,000. It has to be noted that these certificates which are Government of India Securities, are free of Income-tax (both British Indian and Mysore), can be used to pay Government dues and will be accepted as securities to be furnished by Government servants, contractors, etc. Municipal High Schools in the State have been permitted to invest their guarantee amounts in National Savings Certificates.

It is not necessary for intending investors to call personally at the Post Office to purchase these certificates. A large number of authorised agents have been appointed in various parts of the State to contact the inhabitants of the areas in which they work and to assist them in purchasing the certificates. These agents include Shanbhogs and Patels, Helpers of the State Life Insurance Department, School-masters, National War Front Workers, Gramasudharakas, and other suitable non officials duly authorised by the Registrar of Co-operative Societies in Mysore. They will collect money from the investor, give him an official receipt for the amount received, obtain the Certificate from the Post Office and deliver it to the investor at his doors.

The Registrar of Co-operative Societies in Mysore has been entrusted with the general supervision in regard to the working of this scheme. Since it was actually put into operation in August 1944, over 1,000 authorised Agents have been appointed in different parts of the State. A sum of Rs. 12,08,160 was remitted towards the purchase of National Savings Certificates between August 1944 and March 1945, including an investment by the Government of Mysore of Rs. 5,00,000.

A Savings campaign from the 8th to the 22nd January 1945, similar to the All-India National Savings Fortnight was held throughout the State under the auspices of the several City, Taluk and District National War Front Committees. It was attended with success, thanks to the co-operation of the concerned Departments of Government and of the non-officials who are evincing a keen interest in this scheme.

MARRIAGES

CHI. R. K. BHAGAVAN son of Mr. and Mrs. N. Krishniengar, B E, Rtd. Superintending Engineer, Mysore, with CHI. SOW. PRASANNA KAMALA, grand daughter of Rao Sahib B. K. R. Iyengar, Secunderabad on 21st May at "Ramanuja-Vilas", 120, Marredpally, Secunderabad.

SOW. NAMAGIRI LAKSHMI, daughter of Mr. N. V. Sundaram, Asst. Secretary, Govt. of Mysore and Mrs. Sundaram, with CHI. G. GOPALAKRISHNAN, B.SC., B L., Advocate, son of Mr. G. Parthasaradhi, Advocate, Madras on Friday the 25th May 1945, at the Sheshadripuram High School, Bangalore City.

CHI. S. DESARAJ URS, grandson of Lokabitaishi T. Basavaraj Urs with CHI. SOW. DEVAJAMMANNI AVARU second daughter of Mr. H. Siddaraj Urs, Rtd. D.S.P. on the 21st May at Mysore.

CHI. NARAYANASWAMY son of Mr. Ramappa Rattehalli, Hill view, 2906, Vanivilas Mohalla, Mysore with CHI. SOW. SUNDARALAKSHAMMA daughter of Mr. G. Gopala Setty, brother of Mr. G. Sankara Setty, Pavagada, on the 16th last, at Mr. G. Sankara Setty's residence, Pavagada.

Upanayanam of CHI. SRIKANT, nephew of Dr. R. S. Ramaswamiah, L.A.M.S., Aswini Medical Hall, Holenarsipur, and the marriage of CHI. SOW. KAPILAMMA, niece of Dr. R. S. Ramaswamiah with CHI. P. NARASIMHA MURTHY, B.A., (Hons.) son of Mr. Thavaregere Puttiah of Piriyapatna, on the 17th last at Mysore.

CHI. SOW. SUSHILA BAI, third daughter of Mr. Y. Rama Rao, Rtd. Sub-Overseer with CHI. D. VASUDEVA MURTHY, third son of Mr. D. Govinda Rao of Bangalore on Wednesday the 16th last at Mysore.

THOUGHT FOR THE WEEK

Be not ashamed my brothers to stand
Before the proud and the powerful
With your white robe of simpleness
Let your crown be of humility,
Your freedom the freedom of the soul
Build God's throne daily upon
The ample bareness of your poverty
And know that what is huge is not great
And pride is not everlasting.

. . . . . .

TAGORE.

UPANAYANAM

CHI. ANANTA MURTHY, son of Mr. Subbanna, Shanbhog, Sinduvalli and CHI. NAGABHUSHAN son of Mr. S. Seshagiri Rao, Agent, Oriental Life Office, on the 21st May at Sinduvalli.

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THE PEACOCK THRONE

(B. M. Gopala Rao, B.A, Hons, B.T.,
Department of Public Instruction, Mysore.)

(Continued from last issue)

"I counted the large balass rubies on the great throne and there are about 108, all cabuchons, the least of which weighs 100 carats, but there are some which weigh apparently 200 and more. As for the emeralds, there are plenty of good colour, but they have many flaws; the largest may weigh 60 carats, and the least 30 carats. I counted about one hundred and sixteen (116); thus there are more emeralds than rubies.

"The underside of the canopy is covered with diamonds and pearls, with a fringe of pearls all round, and above the canopy, which is a quadrangular-shaped dome, there is to be seen a peacock with elevated tail made of blue sapphires and other coloured stones, having a large ruby in front of the breast, from whence hangs a pear-shaped pearl of 50 carats or thereabouts, and of a somewhat yellow water. On both sides of the peacock there is a large bouquet of the same height as the bird, and consisting of many kinds of flowers made of gold inlaid with precious stones. On the other side of the throne which is opposite the court there is to be seen a jewel consisting of a diamond of 80 to 90 carats' weight, with rubies and emeralds round it, and when the King is seated he has this jewel in full view. But that which in my opinion is the most costly thing about this magnificent throne is that the twelve columns supporting the canopy are surrounded with beautiful rows of pearls, which are round and of fine water, and weigh from 6 to 10 carats each. At 4 feet distance from the throne there are fixed, on either side, two umbrellas, the sticks of which for 7 or 8 feet in height are covered with diamonds, rubies, and pearls. These umbrellas are of red velvet, and are embroidered and fringed all round with pearls."

As regards also the cost of this throne, it must be stated that no two estimates agree. Tavernier states that he was informed by the officers who kept the accounts of the emperor's jewels that this great work had cost Rs. 107,000,000 namely, one thousand and seventy lakhs, or £12,037,500. According to Bernier, the throne was valued at 4 crores of rupees. Abdul Hamid Lahori and Inayat Khan, historians of Shah Jahan's reign, have put the figure at one crore of rupees. "The Nadir-Nama" or History of Nadir Shah valued the throne at £2,000,000. The Cambridge History of

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India, vol. IV, contains a statement that the jewels alone of this throne, without taking into account the precious metal of which it had been made, were valued at 20 million rupees. Likewise there are marked differences among the various authorities in respect of the measurement of the throne.

Aurangzeb was the last Great Mughal who sat on the Peacock Thone. Of the puppet emperors who succeeded him, Muhammad Shah has the distinction of being the last Mughal Emperor who sat on this throne and of having allowed it to be carried away by Nadir Shah, the King of Persia, who invaded India in 1739. Besides the Peacock Throne, the immense booty which he carried away included the famous Kohinur and a Tent of Pearls. The lining of this Tent of Pearls was of violet coloured satin, upon which were representations of all the various birds and beasts, as also of trees and flowers. The whole was made of pearls, diamonds, rubies, emeralds, amethysts, and other precious stones. It is stated that just one year after his departure from Delhi, Nadir Shah was displaying to the wondering crowds in Herat the rich spoils of Delhi, including the Peacock Throne and the Tent of Pearls.

After his return to Persia, Nadir Shah who was very fond of the Peacock Throne is said to have got an exact duplicate of it made in other jewels. When he was murdered and his camp plundered, the Peacock Throne (the real one or the duplicate) and the Tent of Pearls fell into the hands of Kurds and was torn into pieces and divided on the spot. The other Peacock Throne which survived is said to have been found in later years in a broken down and piecemeal condition by Agha Muhammed Shah who took it and also many other jewels belonging to Nadir Shah from the latter's blind grandson, Shah Rukh, by cruelly torturing him. Out of the portions of the Peacock Throne thus obtained, he is stated to have got a throne of modern shape and style made. This throne formed part of the crown jewels in the Royal Museum in the palace at Teheran. It was, according to Lord Curzon, a lofty chair exquisitely enamelled and completely covered with rubies and emeralds. In this chair were, therefore, to be found the sole surviving remnants of the famous throne of Shah Jahan.

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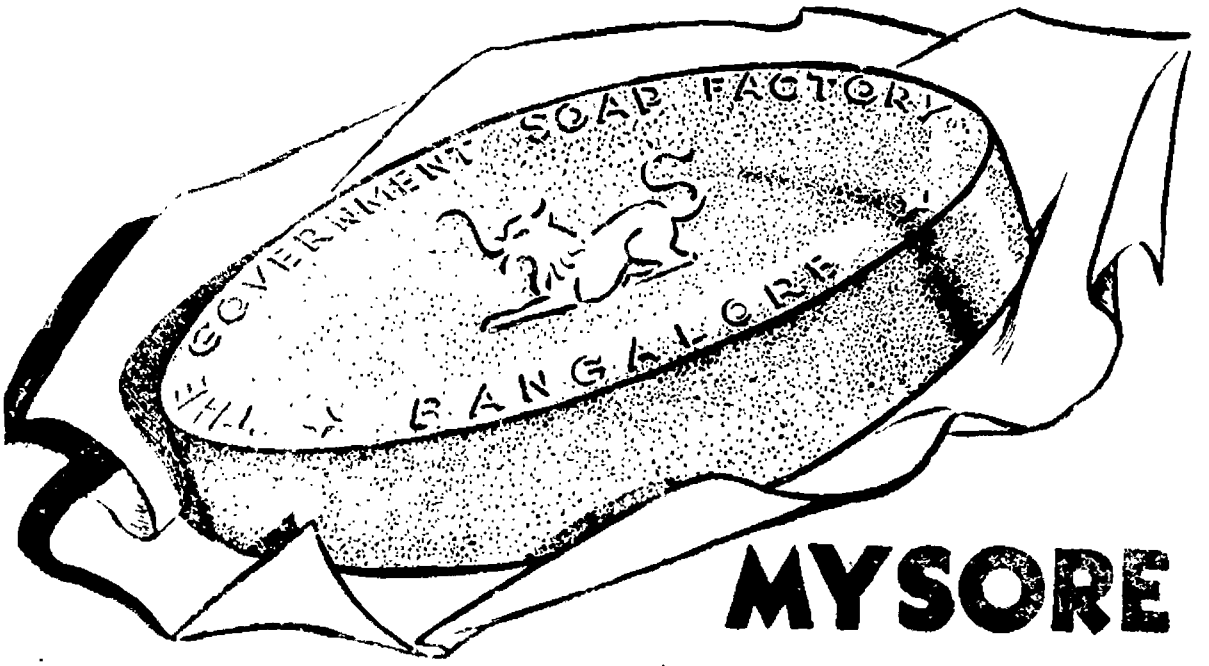

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VOL. V No. 37] MONDAY 28—5—1945 [PRICE 0—1—6

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MYSORE'S CONTRIBUTIONS TO WAR EFFORT

A SYNOPSIS

From the very commencement of the war the Mysore State mobilised all its resources and placed them unreservedly at the disposal of His Majesty the King-Emperor.

The State has so far given for various purposes connected with the war a total sum of about Rs. 60 lakhs, of which the contributions from His Highness the Maharaja's privy purse and the Government alone amount to Rs. 50 lakhs.

Following are the more important of these contributions :—

(1) Rs. 1,33,333 to the Lord Mayor's Fund in December 1940 for the relief of air-raid victims in London.

(2) Rs. 8,33,731 in January 1941 for the purchase of aircraft to form the Mysore Squadron of the Royal Air Force.

(3) Rs. 5,00,000 to His Excellency the Viceroy's War Purposes Fund in June 1941 for the welfare of Indian troops.

(4) Rs. 1,00,000 to His Excellency the Viceroy's War Purposes Fund in September 1941 for the gift of a Fighter Plane named "Mysore" for the Indian Air Force.

(5) Rs. 6,50,000 in January 1942 for providing a vessel for the Royal Indian Navy.

(6) Rs. 10,00,000 to His Excellency the Viceroy's War Purposes Fund in November 1943.

(7) Rs. 25,000 in response to Her Excellency the Marchioness of Linlithgow's appeal for funds in aid of the Red Cross Week.

(8) Rs. 50,000 for providing amenities to the Military hospitals and Indian troops in the State.

(9) Rs. 10,00,000 to His Excellency the Viceroy's War Purposes Fund in November 1944.

(10) Rs. 5,00,000 to His Excellency the Viceroy's War Purposes Fund in February 1945.

The public of Mysore have up till now contributed over Rs. 10 lakhs to the Mysore War Fund.

A sum of Rs. 6·85 crores has been invested by the Government in the Defence Loans of the Government of India.

A "Small Savings" scheme has been introduced in co-operation with the Government of India, to popularise the 12-Year National Savings Certificates in the State.

The total value of war orders so far undertaken by the industrial concerns in the State from the beginning of the war is over 11 crores.

There are as many as 26 industrial concerns engaged directly in the manufacture of war supplies. Of these, nine are State-owned, nine State-aided and eight private.

The Mysore Forest Department has supplied to the Defence Services 137,493 c ft. of logs, 102,112 c.ft. of sawn material, 50,254 poles. 1,260,693 bamboos and splits and 3,165,684 square feet of bamboo matting, of the total value of about Rs. 20 lakhs.

The Department of Industries and Commerce supplies woollen army blankets woven in handlooms, cocoanut shell charcoal and buttons and cocoanut shell and horn. It has also lent the services of some of its experienced officers to the Supply Department.

The Sericulture industry of Mysore has been organised and expanded to meet the demands of war supply.

A scheme for the production of high grade filature silk for war purposes has been undertaken at the instance and with the support of the Government of India. The scheme involves the putting up of a filature of 200 basins by the Department of Sericulture and 1,260 basins by the private concerns. Of these, 899 basins have been erected and 734 basins have started working, besides 247 old basins. The entire production of the filatures is being handed over to the Government of India. So far about 120,000 lbs. of filature silk have been supplied for war purposes.

The services of the First Battalion of Mysore Infantry were placed at the disposal of the Government of India on the outbreak of war. They had been in action against the enemy and are now prisoners of war.

In addition to this Battalion, another Battalion of the Mysore Infantry and some Companies of the Garrison Battalion of the State Forces have been placed at the disposal of the Crown.

A G.P.T. Company, composed largely of Mysore Army personnel, has been raised in the State by the Indian Army and it has distinguished itself in the Middle East operations.

A scheme has been sanctioned for the extension of recruiting for the Indian Army and the Royal Indian Navy in the State. A Recruiting Office has been opened in Mysore City, with sub-offices in all district headquarter towns.

RAM GOPAL, BAR-AT-LAW

As we were ourselves crawling back to consciousness, and picking up the strands of life, a kindly writer informs us that a friend of 23 years' standing, Mr. Ram Gopal, Bar-at-law, Borebank Road, passed away on the 16th inst. from double pneumonia.

A good and true man has passed away! Long ago we had come across his name in a Foreword to Mr. Har Bilas Sharda's notable book, "Hindu Superiority," and about 1923 when we were forming a Directorate for the proposed English Daily, "Guardian," we lighted on Mr. Ram Gopal, and the two intellectual souls contacted instantly.

He said he had rewritten Herbert Spencer's "Sociology," and asked whether we could bring it out in a handier form for the younger generation of India. The result was what became a text for the B.A. of the Andhra University, and was relished by many scholars of note.

Then he wanted to bring out a compendium on Ingersoll. Mr. Har Bilas Sharda, M.L.A., of Ajmer, Mr. Ram Gopal, and ourselves were the selectors. The result was the magnificent volume on "Ingersoll," of which 500 copies were taken away in a lump by English booksellers. Subsequently he spent much time and money on the Shakespearean Tragedies, but that proved a tragedy.

Latterly his health and sensibilities failed, and not much friendly contact could be kept up. And now he has passed away!

What has happened? Has he passed to the Elysean Fields with rustling golden leaves, basking in the evening sun's glow, listening to warbling of bright-coloured birds near limpid streams reflecting fragrant flowers and mellow fruits, reclining on marble sofas soft as velvet, or has his soul already entered another infant body to go through the pains and pleasures, joys and hazards which are to be that body's lot in this world? Who can answer? Sir Raman? Sir Radhakrishnan? Ramana Maharshi? Arabindo Ghosh? Mahatma Gandhi? Or the Leader of the Indian Delegation to the San Francisco Conference? Alas, none! *Editor.*

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
5.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

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The Rationalist.

Monday 28-5-1945.

FEDERATION

III

We are informed by Government that Mr. Ruthnaswamy has not been appointed "Adviser" to our Government, and that the appointment of Mr. Subrahmanyam as "Financial Adviser" was on the precedent of Mr. Dutta's similar appointment in the long past.

So far so good. But who started the canard that Mr. Ruthnaswamy had been appointed Adviser to Mysore Government? From newspaper accounts it was he himself after his first Secretariat meeting. Is it thus that big men seek to impress the world with their self-importance? A Vice-Chancellor who puts hundreds of graduates on Oath "to speak the truth, and act the truth, throughout life," year after year, does he himself mislead the public into believing him to be something that he is not? When the truth comes out what happens? But big people, we suppose, have thick skins, and nothing matters!

So we shall drop Mr. Ruthnaswamy, and pass on to Federation.

Should Mysore join Federation or should it not? Is it so difficult a question as Hamlet's "To be or not to be?"

By not joining Federation can we claim to be an independent and sovereign State, like Ireland, Switzerland, or Nepal? Whatever Rs. 50,000 Indian lawyers and £50,000 English lawyers might say, there is neither independence nor sovereignty. The Political Department of India has the right of supervising the welfare of the States and their people, and on that plea no major occurrence can take place in the States without the Political Agent's concurrence or except by his advice. Every Taxation Enactment of British India is quickly brought into force in the State. Every Excise Duty Bill of British India is quickly enacted here, with or without the Legislature's consent.

Every Defence of India Ordinance is brought automatically into force in the State, often in worse form. For instance the price of paper fixed in British India under the Defence Rules is for white paper. No buff paper is thought of by the manufacturers or price-fixers there. But in our advanced State we permit the production of buff paper and honour it with the price of white paper!

While this is one side of the picture, on the other side what have we? At present while the State is largely dependent for its Food Supplies and other Supplies on the other Presidencies and Central Government, our merchants who go out with permits, and officials who go out to negotiate supplies are treated with scant courtesy by the other Provincial and Central officials. And what food supplies visiting Central officials, after being given a good time here, may be inclined to order, get depreciated in quality and dwindled in quantity and bloated in price by the time they reach here!

As for other supplies all that our big 'Controllers' can do, is to say, as the Tyre and Motor Controller does, that there is no stock, and so no permit can be granted! You ask for a tyre! No, there is no tyre. You ask for a battery! No, there is no battery. This is rationing, and this requires a Controller! Whose business is it to get the necessary quota of tyres and batteries, and supply them equitably? Is it the Controller's, or the people's. If the Controller is unable to do anything in the matter, let him say so. The people are not so powerless. If the India Government has to be approached for

our just share, they are prepared to approach it and to get it. This state of slavish neglect and voiceless submission is getting intolerable.

These things are not so bad in British India. They get their shares pro rata and get along finely. But our officials, while they feel superior to the people, suffer from inferiority complex with regard to British Indian Officials, and can do nothing with them.

All this would change if the State joined Federation. There would be no loss, a state of equality with other provinces would result, simplification of many inter-State and inter-Provincial problems would occur, as much independence as at present prevails with regard to internal matters, and things like getting a port for the State, extending the railways to the South, amalgamation of Coorg with the State, would all become easy.

We have no doubt that the archives of Government will contain memoranda in which the question has been worked out in greater detail than we have been able to sketch from a sick-bed. In the result the question of joining Federation could only have one answer, Join! *Editor.*

MARRIAGES

CHI. SOW. SARASWATHI, daughter of Mr. Rajasevaprasakta Y. K. Ramachandra Rao, with CHI. R. PANDARINATH, son of Mr. M. R. Krishnamurthy, Executive Engineer, Hassan, on 1-5-45, at Sajjan Rao's Dharmasala, Bangalore.

CHI. A. M. VISWESWARIAH, son of Mr. A. S. Mallappa, Bank of Mysore, Mysore, with SOW. SAILAJAMBA, daughter of Mr. H. K. Rajasekhariah, B.A., A.S.P., Bangalore. and SOW. UMADEVI, daughter of late Mr. A. S. Nanjundappa with CHI. D. M. Chandrasekhara, son of Mr. D. S. Mallappa, M.L.C., Tiptur, on 23rd May 45. at Irwin Road, Mysore.

ACKNOWLEDGMENTS

We owe thanks to Dr. B. K. Ramakrishna Rao, B.Sc., M.R.C.P., Asst. Surgeon, and Dr. R. S. Iyengar, X-Ray Assistant, Krishnarajendra Hospital for enabling us to present ourselves before our readers once again.

Some people accuse us of nursing a bigotted prejudice against the allopathic system of treatment. It is not so. What we really do is to resent people like Sir Mirza Ismail and high functionaries of the Medical Department talking slightingly of other systems of medicine and their practitioners. We only seek to point out that such persons talk foolishly, and that they had better shut up.

For ourselves, we see merit in all the systems, Ayurvedic, allopathic, homeopathic, Unani, and Siddha. Each one of them has cured millions of men in the ages past, and will continue to do so in the future. So there can be no question of either ourselves or others cherishing antipathy against any one or other of them.

Our acknowledgments for our present recovery are due to the two kindly doctors named above. Knowing that they were treating a "dark-horse", they have given us of their kindly attention and unfailing skill.

We owe them deep thanks for that, and we trust that those of our readers, who think that it is not time for us yet to pass out, will join in our thanks. G. R. J., *Editor.*

UPANAYANAM

Upanayanam of CHI. S. Venkatasubramanyam, son of Mr. T. G. Divakara Sastry, of K. V. Motor Service, Mysore, on 31-5-45, at Old Agrahar, Mysore.

THE PEACOCK THRONE

(B. M. Gopala Rao, B.A, Hons, B.T.,
Department of Public Instruction, Mysore.)

(Continued from last issue)

It must be stated in this connection that there is at present in the Gulistan Palace at Teheran in Iran (Persia) a throne which had for long been identified with the Peacock Throne of Shah Jahan. Lord Curzon, however, in his book "Persia and the Persian Question" has conclusively proved that this throne is only a pretender to the title. The Teheran throne, he admits, is certainly a platform, or, as Tavernier calls it, a Field-bed throne, as were most of the thrones used by the Kings in the East. Admitting also that it is a sumptuous and a beautiful work of art, Lord Curzon describes the Teheran throne thus: "The entire fabric is overlaid with a plating of gold, which is exquisitely chiselled and enamelled, and is absolutely encrusted with precious stones, among which rubies and emeralds are the most prominent. Seven bejewelled legs sustain the platform, access to which is gained by two steps, decorated with salamanders. An elegant balustrade containing inscriptions in panels runs round, and the lofty back, which is one mass of gems, rises to a point in the centre where upon is fixed a circular star of diamonds, with scintillating rays, made to revolve by a piece of mechanism at the back. On either side of the star are two bejewelled birds, perched on the edges of the back frame, and facing each other." Lord Curzon points out how there is in the throne thus described very little except general shape that agrees with Tavernier's detailed description, how there is no trace or sign of a canopy, or of the means by which a vanished canopy could have been added to the existing throne, and how, above all, there is no peacock.

Lord Curzon also ascertained from the Grand Vizier and the Minister for Foreign Affairs at the time that the Teheran throne was constructed by one Muhammad Hussain Khan, Sadr, (High Priest) of Ispahan, for Fath Ali Shah, the Persian King, when the latter married an Ispahani young lady who was popularly called Taous Khanum or the Peacock Lady. Further, it was said that the king was so much delighted with the throne that it was made a very important feature in the ceremonies connected with marriage. The Teheran throne therefore is only a wedding present of Fath Ali Shah and can no longer occupy the position of the celebrated Peacock Throne of the Great Mughals to which it had been elevated by every writer in the 18th century.

The Peacock Throne of Shah Jahan disappeared from this earthly scene, after having obtained for its master the appellation of 'The Magnificent.' Though it no longer exists, the Peacock Throne lives for ever in the pages of history.

Authorities Consulted.

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2. Bernier's Travels in the Mughal Empire. (Constable's Edition.)
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6. History of India as told by its own Historians—Translated and Edited by Elliot and Dawson.
7. The Cambridge History of India, Vol. IV.
8. Inside Asia—John Gunther.
9. Article on Nadir Shah—Ency. Brit., 14th edition.
10. Persia and the Persian Question—by Lord Curzon, Vol. I.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

But the ascription of such differentiating characteristic, is due solely to the *Prominence* in each class of souls, of the characteristic specially called its own and not to the absence altogether, in that class, of the characteristic prominent in each of the other classes.

(d) The following are a few of the instances of how the All-good Lord deals with souls who trust Him:—

(i) He is moved to mercy when souls are grieved—ದೀನದಯಾಳು. (ii) He is all beings' friends, and bent on doing good to all of them, He ever is, both when they are aware of it and when they are not—ಸರ್ವಭೂತಸುಹೃದ್. (iii) He is solely for those who love and trust Him—ಆಶ್ರಿತಪರತಂತ್ರ. (iv) Without being a respector of persons, He graciously receives all souls that seek Him as their refuge, however lowly they may be in point of birth, knowledge, or achievement—ಸಮೋಽಹಂಸರ್ವಭೂತೇಷು (Gita IX-29). (v) He ever stands the Saviour and Guardian of souls, convincing them that they cannot be saved by themselves or by any being or beings other than Himself—ಅಶರಣ್ಯಶರಣ್ಯ. (vi) He deigns even to work wonders in order to meet His refugees' wishes, as for instance, in the case of—ಸಾಂದೀಪನಿ and the ವೈದೀಕ-ಸತ್ಯಶಾಮ. (vii) He establishes for His refugees' sake, as in the case of ಧ್ರುವ, stations which did not exist before—ಸತ್ಯಸಂಕಲ್ಪ. (viii) He bestows His all upon His refugees—ಪರಮೋದಾರ or All-bountiful. (ix) He counts every gain. He scores to his refugees as a gain secured to Himself—ಕೃತಿನ್ (Vide. Ramayana I-1-85) ಅಭಿಷಿಷ್ಯಚ. (X) He never thinks of any of the immense services. He Himself has done to His refugees, but ever dwells on what little good they at any time have done—ಕೃತಜ್ಞ or Appreciator of good work. (Vide. Ram. II 1-11.) ಕಥಂಚಿದುಪಕಾರೇಣ. (xi) He so superlatively delights His refugees at all times, as to make them at once and for ever forget all sensual enjoyments to which, till becoming acquainted with Him, they had, from time without beginning, been addicted—ಮಧುರ, ಸರ್ವರಸ or All-Sweet. (xii) He reckons not His refugees' faults—ಚತುರ or the Dexterous. (xiii) He stands by His refugees and protects them ಸ್ಥಿರ or the Firm. (xiv) He is enamoured of the very imperfections of his refugees, such as their gross embodiment, etc.=ಪುರುಷ್ಪ್ರಣಯಿನ್. (xv) He cures the non-straightness of His refugees, by the striking straightforwardness of His thought, word, and deed—Ruju or the Open or the Frank. (xvi) He is, when separated from loving souls beloved, so aggrieved as to make their grief dwindle before His—ಮೃದು or the soft. (xvii) He deigns to stoop to His refugees—ಸುಶೀಲ or the Affable or Condescending Lord. (viii) He deigns to be even bound and beaten by souls who love Him—ಸುಲಭ. (xix) He rushes to welcome and embrace the newly converted soul—ಭಕ್ತವತ್ಸಲ or Fond of devotees.

11. ಸೇವ್ಯನ್-ಸೇವಕನ್ Service-Receiver and service render. (a) ಅಸನ್ನೇವಸಭವತಿ. ಅಸದ್ಬ್ರಹ್ಮೇತಿವೇದಚೇತ್, ಅಸ್ತಿ ಬ್ರಹ್ಮೇತಿಚೇದ್ವೇದ ಸಂತಮೇನಂತತೋವಿದುರಿತಿ—

The truth is this, he is said to live of whom it is true that he knows God; it is likewise certain—he does not live at all, who hath no knowledge of the Lord of all.

(b) ವಿದಿತ್ವಾಚ್ಚೀಯಂನಿತ್ಯಮೇವಾತ್ಮಸಗ್ಂಸ್ಥಂ ।
ನಾತಃಪರಂವೇದಿತವ್ಯಮಿಹಕಿಂಚಿತ್ ॥ (Sve. Up. 1-12).

This Paramatma, which rests eternally as Inner-Soul within the individual self, should be known, and beyond this there is nothing else to be known.

(c) ವಿಚಿತ್ರಾದೇಹಸಂಪತ್ತಿರೀಶ್ವರಾಯನಿವೇದಿತಮ್ ।
ಪೂರ್ವಮೇವಕೃತಾಬ್ರಹ್ಮನ್ ಹಸ್ತಪಾದಾದಿಸಂಯುತಾ ॥

(Vish. Tatva). This wondrous frame—with hands, feet and all other organs stored—was given at starting, for being used in the service of the Lord.

(d) ಯೋಯೋಯಾಂಯಾಂತನುಂ ಭಕ್ತಃ ಶ್ರದ್ಧಯಾರ್ಚಿತುಮಿಚ್ಛತಿ । ತಸ್ಯತಸ್ಯಾಚಲಾಂಶ್ರದ್ಧಾಂತಾಮೇವವಿದಧಾಮ್ಯಹಮ್ ॥ (Gita VII-21)

Whoever wishes to worship, with entire devotion, whatsoever form (of God) in that form I render his devotion steady.

(e) ಮಯ್ಯಾವೇಶ್ಯಮನೋಯೇಮಾಂನಿತ್ಯಮುಕ್ತಾಉಪಾಸತೇ ।
ಶ್ರದ್ಧಯಾಪರಯೋಪೇತಾಸ್ತೇಮೇಯುಕ್ತತಮಾಮತಃ ॥

(Gita XII-2). Those, who being always devout, fix their mind on Me, and worship Me with supreme faith, are in my opinion the best Yogis.

(To be continued)

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VOL. V No. 38] MONDAY 4—6—1945 [PRICE 0—1—6

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VICTORY DAY

H. H. THE MAHARAJA'S MESSAGE

At the public meetings held on the 14th last to celebrate the Victory Day, the following eloquent message was read by the Dewan who presided in Bangalore, and others elsewhere:

"The purpose of the meeting in which you are assembled to-day is to celebrate the collapse of Germany. This collapse represents not merely the military defeat of an enemy, but the triumph of humanity over inhumanity. We know only too well what peril threatened civilization during the last six years, what misery and privation people have undergone in many countries of the world and what sacrifices the Allied Nations have made to provide men and material for bringing about the defeat of the enemy. On an occasion like this, we cannot but recall India's proud share in the winning of victory. But the feeling uppermost in us at the moment is not one of undue exaltation but of thankfulness. Our first duty on this occasion is to express our thanks to the great military forces of the Allied Nations for their achievements, which are without parallel in history, and to the people of all ranks in the Allied countries for their fortitude and self-sacrifice, which show the heights to which righteous men and women can rise in spite of adversity.

"Let us proceed in this spirit of thankfulness to celebrate the victory that has now been won and address ourselves to the task that lies still ahead. The war against Japan remains to be concluded and calls for an equally great effort on the part of everyone. The successes achieved in Burma and in the Pacific give us cause for hope that the day is not far off when Japan shares the fate of its erst-while partners. We may look forward with confidence to meeting again at no distant time to celebrate final victory and the return of Peace!"

MARRIAGES

CHI. M. N. KRISHNASWAMY, M.SC., F.C.S., son of Mr. N. Anandalwar, B.A., B.E., Rtd. Executive Engineer, with SOW. SREERANGAmma, daughter of Mr. M. T. Ramaswamy, M.A., Lecturer, Central College, on 1.6-45 at Malleswaram, Bangalore.

SOW. PADMAMMAL, daughter of Mr. M. C. Sampathiengar, B.E., Executive Engineer, with CHI. M. D. KRISHNAN, B.E., nephew of Mr. D. S. Mandyam, Manager, Bank of Mysore, Ltd., Bombay, on 1-6-45 at K. R. Sagara. and

SOW. RAJALAKSHMI, sister of Mr. S. Srinivasiengar, B.E., T. Narasipur, with CHI. N. SRINIVASAN, B.E., son of Mr. V. Naraniengar, Rtd. Asst. Comptroller, on 1-6-45 at 1185 Balakrishna Rao Road, Mysore. and

Upanayanam of CHI. M. N. NARAYANAN, son of Mr. N. T. Chari, B.com., Suger Company, Ltd., on 31-5-45 at Malleswaram, Bangalore.

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VISHNU SAHASRANAMA

ORIGIN AND SPIRITUAL VALUE

A correspondent writes:

Under the auspices of the Thyagaroyanagar Bhagavat Vishaya Prachara Sabha, Sri T. Sundarachariar Shivali delivered a course of five lectures, in which he surveyed the historical, literary and philosophical significance of the Vishnu Sahasranama in relation to the cycle of Hindu achievement in epic poetry. It was certainly a remarkable fact, he said, that in no other religion of any pretence to antiquity, such an original and seemingly elementary approach to the understanding of the Supreme, as by a mere stringing of names, can be found.

The learned lecturer divided his theme into the following aspects: (1) The function of names in the literature of devotion: (2) The place of the Vishnu Sahasranama in the epic structure of the Mahabharatha: (3) How the Sahasranama is the third and highest of the conflicts which it is one of the functions of the Mahabharata to resolve for the benefit of mankind: (4) The *Dramatis Personae* in the actual discourse preceding the Vishnu Sahasraname and (5) The pith of the Sahasranama in the shape of a catechism.

The lecturer pointed out that it is part of the ancient tradition of our religious experience that its aim is called *Siddhi* or realisation while the means adopted therefor are called *Sadhana*. By *Siddhi*, we further mean, the contemplation (to the point of self-forgetfulness), of the Supreme *Brahman*. The subject and object are merged in one in the highest of Yogas, resulting in *Satchidanandham*. For purposes of this experience, the Supreme is apprehended as the embodiment of *Nitya kalyana gunas* or the eternally auspicious and beneficent traits. When the devotee or the *Siddha* becomes possessed of the attributes of *Brahman*, he gives expression (without himself knowing it) to a feeling of ecstasy which crystallises itself in names. It is the work of grammar limping lamely after them to load these names with meaning derived from the whole range of many-coloured human experience through all time. But fundamentally, these names have their roots in the intimate experience of *Brahman* which comes directly to the *Siddha* and which, in terms of grammar, rhetoric or even philosophy, is just simply incommunicable.

In passing, Sri Sundarachariar made a brief reference to an ancient metaphysical controversy beginning with Bhaskara, developed by Sankara, and persisting ever since as to whether the Supreme *Brahman* is formless or quality-less, or endowed with qualities without form, or possessed of both qualities and form. In the Sahasranama, however, we have the Supreme conceived in terms of both form and qualities. Hence its appeal to mankind.

EFFICACY OF RECITATION

These names once uttered out of the exuberance of ecstatic experience, take on the character of *mantras*. Our traditional view of a *mantra* is easily understood by the modern mind when we refer to the seemingly magical effect of sound waves in wireless transmission. The manner in which these nemes were uttered assumed a special importance precisely as wave-lengths are vital to the picking up of wireless message. Our epics, however, give us independent illustrations of the literary magical effects of some of these names in certain memorable contexts. It is recorded, for instance, that when the third of three brothers, Ekata, Dvita, and Thritha, who had mastered all the Vedas in theory and practice, was thrown into a well by his jealous brothers, the *Rishis* dreading the loss of such a unique repository of all wisdom instinctively exclaimed, " May Prishnigarbha save him." That phrase which they coined for the occasion did save the man in the well. For it enabled him to float in the well instead of drowning in it.

The romantic career of Gautama is a more familar instance in point. As Dhirgathamas he was blind from birth. But, he devoted his entire life to a

(Continued on page 6)

REPRINTS AND BOOKLETS

1.	A. Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
5.	[illegible]	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

The Rationalist.

Monday 4-6-1945.

"RATIONALIST" OR "JUPITER"

A rather outspoken friend whose opinions are worthy of careful consideration, says in the course of a letter, "In the meanwhile, I beg of you to change the name of your Weekly "Rationalist", which is teeth-chattering or tongue-twisting, to the name of "The Mysore Jupiter" (ಗುರು). Your articles and leaders I have always enjoyed, though by some mischance I missed the privilege and the pleasure latterly. As one who knows you and has respect for your independence of thought and scholarship, since I was a boy, I have taken the liberty of suggesting it,—as your leaders and writings are more in the nature of Jupiter—(the Heavenly Guru to all the world)—writing, than in the nature of an egotist or Shaw. I request you to think over the matter deeply, and change the name to "The Mysore Jupiter" instead of "Rationalist". In closing I will say, some are born great, some attain greatness, and on many greatness is thrust. Any one who runs can see to what class you belong."

To what class do we belong? We were not born great. Our environment and circumstances show that we have not achieved greatness. We have not presided over the San Francisco Conference. We have not even got into the Mysore Representative Assembly with cap or turban, and raised a silly point of order. And no-body has condescended to thrust greatness upon us, as Hitler thrust upon Goering and Himmler, or Churchill has thrust upon Amery, or Roosevelt has thrust upon Truman. The class to which we belong is the class of the average citizen who "unrecognised lives, and unremembered dies!"

When the world has produced men like Einstein and Edison, Socrates, Christ and Buddha, and men of kindred merit in various fields of human endeavour, how can we men of puny achievements lay claim to any greatness?

But greatness apart, Dr. Johnson somewhere says, "The applause of a single human being is of great consequence." And if by our acts or thoughts we are able to illumine the mind and inspire to higher endeavour a fellow human being, we shall have justified our existence to some extent. To call that greatness is a very disputable point.

Greatness is a very doubtful and very debatable expression. Even God may by some be denied the title to greatness for having created so imperfect a world! But on the other hand, a Deputy Commissioner in his District may look upon himself as a very great man, and on all others as very small men. A Minister when he enters a public assemblage may consider himself as very great, and look down upon the rest of the gathering as a herd of sheep. But when he goes to Simla or New Delhi and has to higgle with the rickshaw-men there, or hustle to get a back seat, a very back seat, in one of the All-India Conferences, or coax the railway staff in order to get a seat for the return journey, then his greatness has vani-

shed, and he is nobody. Or a Viceregal Council Member himself, when he comes down to the Presidency Towns or the States, he expects to be treated like a second God, with deputations, and addresses and parties and garlands; and prayers etc., but when he goes to a San Francisco Conference of 3,000 members and 4,000 journalists, with its demarcation of the Big Three, Big Five, Smaller Fifty, Vociferous 500, and unaccounted 2500, he knows the exact measure of his greatness, or his smallness!

Was Hitler great or not great? Was Rommel great or is Eisenhower great? Is Stalin great or not? Is Churchill, was Roosevelt great? Is Marshall Petain or De Gaulle great?

A little thought will show us that no true answer, no decisive answer is possible.

(To be continued) *Editor.*

NATIONAL WAR FRONT

Weekly Report of the activities of the National War Front in Kolar Gold Fields' Sanitary Board area, for week ending 18th May 1945:-

There were 6 meetings in all; 2 in Rural area and 4 in Uuban area. *In Rural Area*:- 1. On 12-5-45 (Saturday) at Doddakambli in Group No. 4, and 2. On 18-5-45 (Friday) at Janghatta in Group no. 5. *In Urban Area*:- 1. On 12-5-45 (Saturday) S. T. Block, Oorgum Mines, 2. On 13-5-45 (Sunday) in front of Robertsonpet Market, 3. On 16-4-45 (Wed.) in Henry's Lines. Nundydroog Mines and 4. On 18-5-45 (Friday) in Electric Lines, Nandydroog Mines.

Mr. G. Muni Reddy addressed the meetings in Rural area to a gathering of about 100 to 200 persons in each meeting, and Mr. I. Balakrishnan addressed the Meetings in Urban area to a gathering of about 300 to 400 persons in each meeting. In two of the meetings in Urban area, the audience were entertained with Cinema. As usual, subjects like Allied Victory, Grow More Food scheme, Recruitment to the Mysore Military Forces, etc., were dealt with in all the meetings.

Victory Day Celebrations in K.G.F. on 14-5-45:-The celebrations commenced in the morning with a Parade and Hoisting of flag at Gymkhana Grounds in Oorgum. The Government, with the co-operation of the public, fed 20 to 30 thousand poor persons in important centres. In the evening, a procession, with Nagaswaram and band, consisting of school childred and scouts and girl guides, numbering about 3,000, started from the King George Hall at 4-30 P.M. and returned to the hall compound at 5-30 P.M. after passing through the main streets. Sweets were distributed to the children. Then at 6-30 P.M. a public meeting was held in the Hall, arranged by the Natioal War Front, K.G.F., under the presidentship of Syed Abdul Aleem, Esq., First Class Magistrate and Vice President, K.G.F., After the reading of His Highness' message by the President, Messrs. K. Rajagopal Rao, Sampathkumarachar, Appaduraiar. and Syed Kuthbudeen spoke in English, Kannada, Tamil and Urdu respectively, with intervening items of entertainment by D.C.M., school children. The meeting was well attended by Mining Officials, Government Officials and Public. The meeting terminated at 8 P.M. with National Anthem and three cheers to their Majesties King and Queen and His Highness the Maharaja of Mysore.

K. RAJAGOPALA RAO,
Organizer & Chairman,
Advisory Committee
Kolar Gold Fields.

(*Continued from page 3*)

contemplation of the world of planets and stars until he understood the shining rays proceeding from them as Kesava. When his inner vision was thus perfected, his eyes, too, opened and he flourished, as one of the greatest children of Light (Gautama). Such is the origin of the term 'Kesava' which has since become one of the attributes of Vishnu.

In claiming for these names, the effect of a *mantra*, it may be contended that we are transporting into it an occult secret which becomes caviare to the general. It is precisely to obviate this charge and to make the names of the Supreme an 'unfailing joy in the widest commonalty spread' that these names have been broadcast with a minimum of ceremony and ritual. It is claimed for them that they can be uttered by anybody even without a comprehension of their meaning and that by virtue of constant repetition they would, of their own accord create a circle or zone of the right sound-waves which would help the devotee to get into direct personal touch with the Brahman. The story of a very worldly miser, steaped in the *Tamasa* of this world, who, in his dying moments, uttered the name of his last child, Narayana, and thus obtained salvation, although somewhat extravagant in humour, is apposite as an illustration of the efficacy of Divine names.

AN INTEGRAL PART OF THE EPIC

The discourse concerning the Vishnu Sahasranama occurs at the end of the Mahabharata. It has been seized upon by many critics, ancient and modern as one of the numerous accretions which later piety has foisted upon an undermined pristine original. The advocates of an interpolated epic cannot be vanquished with any hope of finality, for they are like Goldsmith's "Schoolmaster," for, "even though vanquished they will argue still."

There are many conclusive reasons for the view that the Sahasranama discourse, is not only an integral part of the epic, but in fact the most triumphant conclusion of it. The fact that Sri Sankara should have singled it out for a special commentary of his own, testifies to its philosophical and metaphysical importance. That he should have cast no doubt on its authenticity is valuable evidence from our point of view; it cannot be lightly set aside at least by those who pay due regard to the historical method of criticism.

(*To be continued*)

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

(f) ಸತತಂ ಕೀರ್ತಯಂತೋಮಾಂ ಯತನ್ತಶ್ಚ ದೃಢವ್ರತಾಃ ।
ನಮಸ್ಯಂತಶ್ಚಮಾಂಭಕ್ತ್ಯಾ ನಿತ್ಯಯುಕ್ತಾ ಉಪಾಸತೇ ॥

(Gita IX-14). Always praying me strenuously, firm in vows, and reverently prostrating before Me, they worship Me, in constant piety and love.

(g) ಪತ್ರಂಪುಷ್ಪಂ ಫಲಂತೋಯಂ ಯೋಮೇಭಕ್ತ್ಯಾ ಪ್ರಯಚ್ಛತಿ।
ತದಹಂಭಕ್ತ್ಯುಪಹೃತಮಶ್ನಾಮಿ ಪ್ರಯತಾತ್ಮನಃ ॥

(Gita IX-26). He who offers Me with devotion a leaf, a flower, a fruit, or water—*that* I accept, offered as it is with devotion by the pure-minded.

(h) ಯತ್ಕರೋಷಿಯದಶ್ನಾಸಿ ಯಜ್ಜುಹೋಷಿದದಾಸಿಯತ್ ।
ಯತ್ತಪಸ್ಯಸಿ ಕೌಂತೇಯತತ್ಕುರುಷ್ವಮದರ್ಪಣಮ್ ॥

(Gita IX-27). O son of Kunti! Whatever thou doest, whatever thou eatest, whatever thou offerest whatever thou givest, in whatever austerity thou engagest thyself, do it as an offering to Me.

(i) ಮನ್ಮನಾಭವಮದ್ಭಕ್ತೋ ಮದ್ಯಾಜೀಮಾಂ ನಮಸ್ಕುರು ।
ಮಾಮೇವೈಷ್ಯಸಿ ಯುಕ್ತೈವಮಾತ್ಮಾನಂ ಮತ್ಪರಾಯಣಃ ॥

(Gita IX-34). Fix thy mind on Me, bow down to Me. Thus stead-fast in Mind, with Me as thy Supreme goal, thou shalt reach Myself, the Lord, the self.

(j) ಮಚ್ಚಿತ್ತಾಮದ್ಗತಪ್ರಾಣಾಬೋಧಯಂತಃಪರಸ್ಪರಮ್ ।
ಕಥಯಂತಶ್ಚಮಾಂ ನಿತ್ಯಂ ತುಷ್ಯಂತಿ ಚ ರಮಂತಿಚ ॥

(Gita X-9). With their thoughts on Me, with their life absorbed in Me, instructing each other, and ever speaking of Me, they are content and delighted.

(k) ಶ್ರವಣಂ ಕೀರ್ತನಂವಿಷ್ಣೋಃಸ್ಮರಣಂ ಪಾದಸೇವನಮ್ ।
ಅರ್ಚನಂ ವಂದನಂದಾಸ್ಯಂ ಸಖ್ಯಮಾತ್ಮನಿವೇದನಮ್ ॥

Pious devotion to the Lord consists in hearing and recounting the heroic deeds of Vishnu, in contemplating Him, in adoring His Feet, in worshipping Him, in doing humble services to Him, in becoming intimate with Him, and in resigning to His sweet—Will and Pleasure.

(l) ಗೋವಿನ್ದೇತಿ ಸದಾಸ್ನಾನಂ ಗೋವಿನ್ದೇತಿ ಸದಾಜಪಃ ।
ಗೋವಿನ್ದೇತಿ ಸದಾಧ್ಯಾನಂ ಸದಾಗೋವಿನ್ದ ಕೀರ್ತನಮ್ ॥

Gospel No. 23—[The several views held about the nature of atma are narrated and discussed.]

1. (1) The organs of action are said to be the *atma*. (2) The organs of sense are said to be the *atma*. (3) The mind is said to be the *atma*. (4) The life-breath is said to be the *atma*. (5) Each of these individually [not as a class referred to in (1) to (4)] is the *atma*. (6) The aggregate of all these is the *atma*. (7) *Prakriti* (mixed substance) is the *atma*. (8) Though it is conceded that *atma* is distinct from *prakriti*, *atma* is said to be *jada* or devoid of intelligence. (9) Atma is held to be momentary (*Kshanika*). (10) Knowledge is held to be *atma*. (11) *Atma* is held to be omnipresent. (12) *Atma* is held to be non-eternal. (13) *Atma* is said to be single (that is to say, there is only one *atma*.) (14) *Atma* is said to be mutable. (15) *Atma* is said to be independant (that is to say, he is not *sesha*.)

2. Though acquiescing in the ಪಾರತನ್ತ್ರ್ಯ (obedience or dependence) of *atma* different notions are entertained as regards the object to which *atma* is dependant. The following are the several objects to which dependence of *atma* is ascribed :—

(1) Karma, (2) Father and mother (parents), (3) Pitris (ancestors), (4) Planets, (5) Fire (Agni), (6) Indra, (7) Brahma, (8) Rudra, and (9) Bachelor-Narayana. (ಏಕಾಯನ ಎಮ್ಬೆರುಮಾನ್)

3. In these several ways wrong knowledge about atma, is held. How these notions are not the real truth about the nature of *atma* is explained below.

(To be continued)

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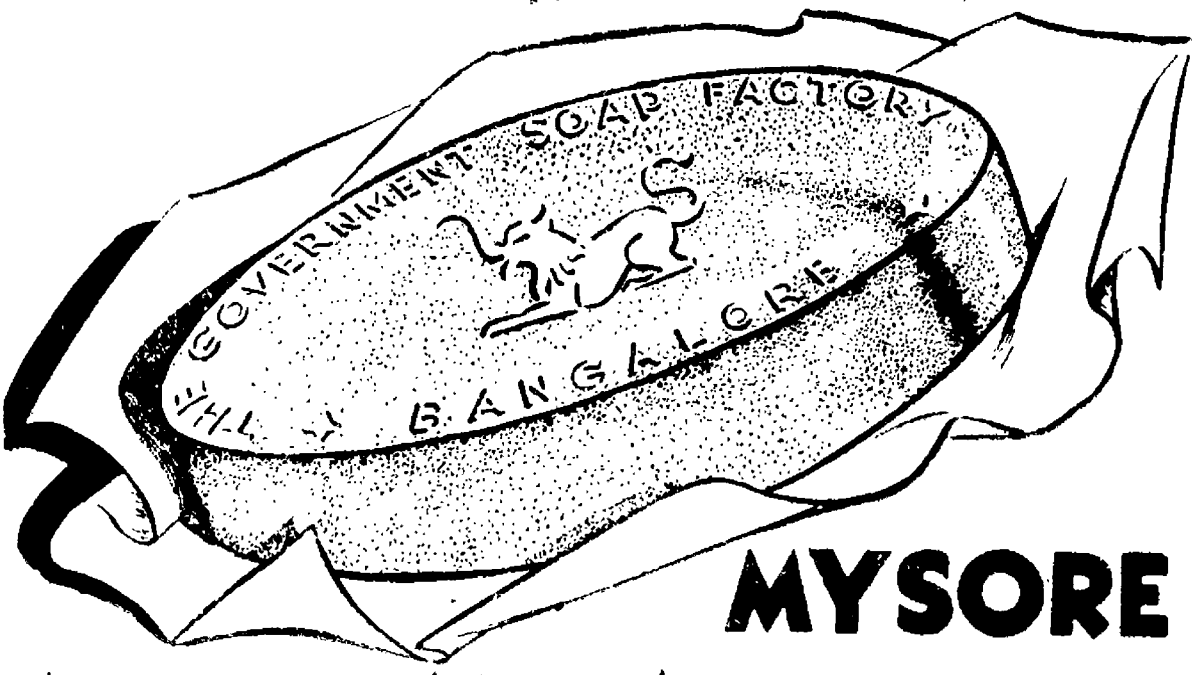

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ORIGIN AND SPIRITUAL VALUE

A correspondent writes:

(Continued from last issue)

THREE GREAT CONFLICTS

Considering the scheme of the Mahabharata as a whole, we may say that it attempts to embody three great conflicts which are inseparable from human life. This idea of conflict involves a resolution or retribution as the final way out. It may be of interest to point out that the Greek genius which understood these conflicts well enough, solved them through a Nemesis as they called it. The Hindu genius, on the other hand, has attempted in every case a resolution or sublimation of the conflict. The Greeks held a view that men are destroyed by the thing they love best. While we agree that it is so, we have gone one step further with a view to find out if men cannot also be saved through the very things they love best. This problem is posed in three different ways in the Mahabharata. These correspond to the *Tamasa* in conflict with itself, the *Rajasa* in conflict with itself and the *Satva* in conflict with itself. On the eve of Sri Krishna's arrival as ambassador, Dhritarashtra has his first attack of nerves. The blind old king, drunk with paternal madness and longing for the happiness of his children even if the whole world were destroyed, is the embodiment of *Tamasa* He therefore asks Vidura as to what has to be done to placate Sri Krishna and save his children. In this context which is known as *prajagara* or sleeplessness is placed the advent of Sanatsujata. The answer, which the king gets proves to be the nemesis of his *Tamasa*. 'Give up your infatuation for your sons,' he is told. Like the young man whom Christ bade sell all his properties and distribute it to the poor, Dhritarashtra found the injunction too hard to follow. So retribution overtook him. Such was the Nemesis of *Tamasa*.

Sanjaya's interpretation of Madhava, as the triune synthesis of *Mauna*, *Gnana* and *Yoga* serves to open Dhritarashtra's eyes in a temporary vision. But the glory of the vision fades into the light of common day on account of the preponderance of the *Tamasa* in him.

Arjuna's conflict was that of the *Raja guna* in its Nemesis. The first soldier of his time, he refuses to fight his kinsmen. He is rewarded with the *Viswarupam* which is a comprehensive answer for all the doubts which assailed him. It is also significant by the way that the most intensely dramatic moment in the whole epic,—the situation which is terrible and pathetic in the extreme—when Draupadi stands helpless amidst the greatest hosts of assembled chivalry, she is saved by her invocation of the name of the supreme. The situation is not without its ironic significance either. Sri Krishna was there, but at the psychological moment, as the poet explains with delightful *naivete*, he was unfortunately entangled in another business. But if he did not come in body, the call on His name did not go in vain either. It is this central episode that fully justifies Vyasa's dedication of the epic to Brahma as entirely devoted to the praise of His name.

The last of the three conflicts described in the Mahabharata is of the *Satva* with itself. It completes the cycle which was started with the *Tamasa*. The answer to the *Tamasic* principle was *mana* and *mauna* to the *rajas*, *sangatyaga* and *phalatyaga*. But the problem which *Yudhishtira* had to solve was something which transcended both these. Both Dhritarashtra and Arjuna were after all interested in their personal salvation. To Yudhishtira alone belongs an obsession with it, from the cosmic point of view. The higher he goes up the lower does he long to stoop to save the meanest from destruction. This is the true inwardness of kingship as understood in our Shastras and it accounts for the hallowed associations clustering round kingship in our literature. *Noblesse oblige* has been our motto—material welfare is but the least important concern. It is enriched by association with moral and spiritual welfare as well. Yudhishtira is thus the symbol of vicarious service which really amounts to a prolonged sacrifice.

It may also be instructive to contrast the scheme of the Ramayana with that of the Mahabharatha. The Ramayana is the answer to the question concerning the qualities of the perfect man. The Mahabharatha is the answer to the mystic power of the names themselves.

GREATNESS OF BHISHMA

Let us consider the character of the two people involved in this discussion. It might seem odd that the Lord Sri Krishna should himself be present as an auditor of Bhishma's exposition of the Sanasranama. There is dramatic as well as spiritual

(Continued on page 6)

Mysore and India

Statement showing the comparative figures for Mysore and British India.

		India		*Mysore*
1.	Area	1,580,000 (Sq. Miles)		29,458 (Sq. Miles)
2.	Population	38,8997,955	...	73,29,140
3.	Number of houses	76 millions	...	1·46 million
	In Towns	10 ,,	...	0·27 ,,
	In Villages	66 ,,	...	1·19 ,,
4	Number of persons per house	5·1	...	5·3
5.	Birth rate (number of births per 1,000 of population).	33·0	...	19·6
6.	Death rate (number of deaths per 1,000 of population).	21·8	...	13·9
7.	Infant mortality (deaths under one year per 1,000 live births).	167·0	...	125·0
8.	Expectation of life (years)—			
	Male	26·91	...	35·3
	Female	26·56	...	37·1
9.	Number of Towns	1,471	...	108
	(*a*) With protected water supply ...	253	...	48
10.	Hospitals and dispensaries	7,300	...	396
11.	Number of beds	74,000	...	3,336
12.	Average population served by each hospital	41,000	...	18,107
13.	Number of nurses	4,500	...	262
14.	One nurse per	86,000 persons	...	28,200
15.	(*a*) Educational Institutions—			
	(1) Primary Schools (including Upper Primary Schools).	161,122	...	8,000
	(2) Middle Schools	9,593	...	484
	(3) High Schools	3,364 (1940-41)	...	78
	(4) Colleges	357	...	17
	(5) Special Schools	10,922	...	167 including five Oriental Colleges
	(*b*) Average area served by each school ...	...	...	3·07 Sq. miles
	(*c*) Average population served by each school	...	...	749
	(*d*) Percentage of scholars to the population of school-going age.	...	...	39·23
16.	*Per capita* income	Rs. 65 (1931)	...	Rs. 68 (1922-23)
17.	Average population of village	517	...	336
18.	Percentage of literacy (above the age of 5 years).	14·6	...	15·0
19.	Rate of increase of population per annum)...	5 million	...	·077 million
20.	Hydro-electric power—			
	Potential Reserve	27 million Kwts.	...	·3 million Kwts.
	Developed	500,000 ,,	...	50.728 at Sivasamudram and Shimsha.
	Estimated output of projects under construction.	Not known	...	96,000 Kwts. at Jog
21.	Average agricultural holding	3 acres	...	6 acres
22.	Cultivable waste	94 million acres	...	1·5 miles
23.	Under cultivation	200 ,,	...	6·6 ,,
24.	Irrigated	54 ,,	...	1·1 ,,
	By canals	28 ,,	...	0·25 ,,
	By tanks	6 ,,	...	0·59 ,,
	By wells	37 ,,	...	0·08 ,,
	By other sources	7 ,,	...	0·18 ,,
25.	Railways	41,000 miles	...	815 miles
26.	Proportion of road milage to area ...	35 miles per 100 sq miles.		22 miles per 100 sq. miles
27.	Length of Roads	300,000 miles	...	6,372
	Metalled	74,000 ,,	...	4,366
	Unmetalled	296,000 ,,	...	2,006

The Rationalist.

Monday 11-6-1945.

THE STATE BUDGET

H. H. The Maharaja ascended the throne about the close of 1940. Pradhana-shiromani Madhava Rao's Dewanship commenced in 1941. So the Budget presented by him the other day to the Assembly was the 5th Budget of His Highness's reign and of Dewan Madhava Rao's regime.

During the 5 years the Revenue of the State has totalled to nearly Rs. 39 crores. During the previous 5 years, *i.e.*, the halcyon days of Sir Mirza's Dewanship, the revenue totalled Rs. 20 crores, or a little over half of the above figure. It took some 10½ years during his regime to realise 39 crores. Sir Banerji's and Sir Kantaraj's periods realised only about Rs. 9 crores each. Indeed Sir Kantaraj Urs had even to borrow Rs. 3½ crores in order to meet necessary demands.

Sir Visweswaraya, who steered the State during the previous War, made somewhere about 18 crores. And the total of Sir Sheshadri Iyer's 18 years' Dewanship was between 25 and 30 crores.

50 years ago, in 1895, the State's revenue was Rs. 1¾ crore. The present budget contemplates a receipt of Rs. 9¼ crores. And it seems a far cry from Dewan Rangacharlu's Rs. 106 lakhs to Dewan Madhava Rao's Rs. 926 lakhs!

This leads us to think that the title of Pradhana-shiromani, "Foremost of Dewans'" is rather justified; justified not only for this State, but for all Indian States, excluding Hyderabad, which has a larger revenue, but Hyderabad has no Dewan but a "President of Council."

Travancore's "Sachivottama", therefore, does not seem to us quite happy, because Travancore's income is much below Mysore's, despite the Shark-liver-oil and the yet unborn Fertilizers. But Travancoreans might retort that their Sachivottama was a ready-made Knight Commander and Ex-member of the Viceroy's Council, and that they are entitled to call him the best of their own Dewans, past, present and future, without any reference to the outside world. Oh yes, each mother is entitled to call her baby,—latest baby, Prince Charming!

We think a budget of Rs. 9¼ crores is a very fat budget for the State, in presenting which the Dewan and his Ministers may feel thorough self-satisfaction, however perverse and petulant may be its reception by partisan politicians.

The main heads of income are Land-revenue Rs. 125 lakhs, Incometax 153 lakhs, Excise 180 lakhs, and Gold Rs. 60 lakhs. We see that the duty on Gold gave 128 lakhs in 1943, 177 lakhs in 44, 96 lakhs in 45, and that only 60 is expected in the budget year. Is this decrease in order? Is there a proper checking of the production of Gold by the Government, like the Madras Government's checking of our Cauvery waters?

Purists might hold that 2 out of the 4 items are tainted sources, Excise and Gold. Gold, though it looks solid, is as fluid and evanescent as spirits, and as demoralising to man, and as full of evils as the latter. You get your Rs. 10, or 50, or 500, or 5000 at the beginning of the month, and by the 10th, or at any rate by the end of the month, it is all gone! That riches are a source of evil is long known to mankind, as in the Biblical saying that the elephant may easier pass through the eye of the needle than the rich

man through the gates of Heaven. The rich man might reply that his Heaven is here, and that he cares for no gates, as Milton has said, "The mind is its own place, and in itself can make a Heaven of Hell, a Hell of Heaven."

After all, let us remember that we are not living in Heaven to keep ever smiling, innocent and of good behaviour. We are living on earth, and the earth is half-way to Hell!

In the Budget address, the Dewan observes that "two full batalions and two companies of the Mysore Infantry have been placed at the disposal of the Crown." But are their activities still a secret? No doubt none of them has won a V. C. or M. C., or we would have known about it. But they have been in the front, and why not Government tell the full story of what they have been doing all this time? Is it not time that what is called a "White Paper," were issued giving full details of their compaigns? Let it not be said that we have only buff paper and not white!

There is a passage in the Address which we cannot easily swallow: "I wish to take this opportunity of expressing our gratitude to Sir J. P. Shrivastava, Food Member of the Government of India, Mr. B. R. Sen, Director General of Food, and other officers of the Food Department for their sympathetic appreciation of the food requirements of the State," says the Dewan.

Is that the way that Government look at the thing? We do not know that any non-official in the State is inclined to offer any such gratitude. Are we receiving any charity from the India Government officials? Sir Shrivastava may be a worthy U.P. gentleman, and Mr. Sen an able Bengalee, but have they done anything special for Mysore?

We have heard it frequently said that 1 *pav* rice is quite a sufficient diet for the average citizen. It was our experience recently, during convalescence, to cook that 1 *pav* for 2 adults and a child, on two days. We can say it as God's truth that 1 *pav* is less than 60% of one's requirement per day. For the rest you have to scrape the vessel! To get a supplemental diet of wheat or wheat-flour, requires a lot of bagging, and the two are not the *jave*-godhi and the fine *rave* with its grit that we are accustomed to, but some kind of sapless flour, and some kind of imitation wheat shaped like jowar!

To freeze the transport of the country and paralyse its normal commercial movements, in the name of the defence and well-being of the country,—which means, not the well-being of the Himalayas and the Vindhyas, Ganges and Brahmaputra and the Thar desert, but of the 38 crores of human beings in the land,—and then to dole out meagre supplies which keep the people in a state of semi-famine, is a pretty poor achievement which deserves neither gratitude nor thanks.

Mrs. Vijayalakshmi Pandit is haranguing in America to bring Linlithgow and Amery to book for the deaths in Bengal. Mysoreans form 1 in 50 of the population of India, and if an Indian Food Department can refuse them their just share of food and still justify its existence, we think matters will not be allowed to rest there! So there can be no question of gratitude or thanks, so long as the present doleful state of affairs continues.

Editor.

ACKNOWLEDGMENTS

We acknowledge with thanks:

1. "ಶ್ರೀರಾಮಾನುಜ" by Messrs. S. V. Srinivasaraghavacharya, M.A., S. S. Raghavacharya M.A., and M. A. Krishnaswamy, M.A.,

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2. "ಶ್ರೀರಾಮಾನುಜವಿಜಯ" (verse) by M.R.Ry. Saligrama Srikanta Sastry.

Price 12 as.

3. "ದ್ವೈತವೇದಾಂತ" by Srimadraghuveera-Theertha Swami of Kudli Akshobhya Mutt.

4. "ವಿವೇಕಾನಂದ ಹಿಂದೂತ್ಕ್ಕಗಳು" by Sri Shivanandaswamy.

(*Continued from page 2*)

fitness in the role of Saint Bhishma. He was the son of mother Ganges and performed an act of incredible self-sacrifice in the first flush of his eager manhood. He surrendered his claims to the throne and avoided all future dynastic troubles by undertaking to lead a life of celibacy. All this he did to please a father who, though infatuated with a woman, had still decency enough not to demand the sacrfice which the son readily made.

Bhishma is the embodiment of our code of chivalry. He is the perfect knight, without fear and without reproach. By austerity, he succeeded in delivering the spirit from the thraldom of the flesh and arriving at a stage of impersonally contemplating himself and the world. He was loyal and correct in his conduct, but his sympathies and convictions were never left in doubt. He had not only conquered life but even death since he was able to will the exact moment of his departure from the world. Death awaited his command. Can we possibly think of a more perfect guru to teach us the Supreme Wisdom?

The disciple was greatly worthy of such a guru he who trod the narrrow path, though sorely tempted on occasions that called for the exercise of the greatest patience, greatest meekness, charity and strength. In short, he was the incarnation of *Dharma* at a critical period of human destiny He stood on the threshold of Kaliyuga, and he wished to save something from the wreck of the Great War which would provide a basis for the reconstuction of society on the enduring foundations of *Dharma*. He hears a great deal of learned, but confusing directions concerning *Dharmas*. But the plural distracted him as it is bound to distract us all. So he wished to know this *Dharma* in its supremest manifestation so that it might act as the master key to open all the other doors that should block the progress of the new race of men. So it is in answer to his final question, which was really an analitical statement of the synthesis which he wished to hear from his Guru that we have the marvellous string of one thousand names.

Bhishma, in his answer, postulates four stages We must first awake from sleep and sit up erect. Then we must try to effect union with the Supreme. Our progress in this can be measured very precisely by the gradual transmutation of all human griefs into joy. When this change-over is completed God-realisation becomes also complete, It is worthy of note that the process here discribed is the passage of the individual from the abstract to the concrete. The movement may be described as one from transcendence through immanence to the apprehension of a personal God endowed with Kalyana Gunas. Our communion with such a God is made perpetual by the simple device of Parayana which is the meeting of *priya* and *hitam*.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

4. (a) We see that a person, though he loses his hands and legs, does not die but he lives. Hence the organs of action cannot be *atma*. [Vide I (1)] Though the organ of seeing and the organ of hearing become defunct, the person still lives. The organ of sense cannot thererfore be atma. [Vide I (2).]

[*Note*: The organ of hearing and of tasting cannot cognize the objects cognized by the organ of seeing; and *vice versa*. Therefore there must be a separate entity which cognizes all the objects cognized by all the senses, that is to say, these must be a distinct entity which achieves what cannot be achieved by the senses. If it is otherwise, it cannot be consistantly said thus; "I alone, who heard about the thing two days back, saw the very thing to-day." or, "I saw this substance and that very "I" is now feeling it." In these sentences 'I' cognizes all the objects cognized by the different senses sevarally in their own individual way.]

(b) The mind is jada or non-luminous. It cannot therefore be *atma*. [Vide I (3).]

Note: Mind has the four aspects of ಮನಸ್, ಬುದ್ಧಿಃ, ಅಹಂಕಾರ and ಚಿತ್ತ; that is the deliberative faculty of the mind, the determinative faculty, egoism or self-consciousness, and "mind-stuff" (the first material out of which the mind has been manufactured). ಅಂತಃಕರಣ is the internal organ: the mind with its three functions. the cogitative faculty, the determinative faculty and egoism, ಅಂತಃಕರಣ or the mind, cannot be *atma* because the mind is intended to be the instrument or the means of action of the doer in his actions of recollection and the like. It cannot be said that the mind itself recollects as there is no instrument or means for recollection. Further it cannot be said that the mind is both the doer and the instrument of recollection, because, instrument or means is of the characteristic of dependence on another, that is to say, the instrument or means is to be used by another, distinct from itself. Hence the mind cannot be both the doer and means. If it is contended that something-else is the instrument and if it is external, one who does not possess it cannot possess the faculty of recollection: if it is internal then *atma* would become designated as 'mind.' If it is said that the internal instrument is not wanted, then knowledge should spring up at all times when there is contact with sense-objects. Therefore mind also cannot be *atma*.]

(c) Since life-breath or the minute vital air is a sort of air, it cannot be the *atma*. [Vide I (4).]

[*Note*: The life-breaths (ಪ್ರಾಣ, ಅಪಾನ, ವ್ಯಾನ, ಉದಾನ, ಸಮಾನ) are an assemblage, they cannot be *atma*. The objections against the body being the *atma*, apply to this case also. (Vide para 5).

(d) Each of the organs individually and severally cannot be atma, since we find that distress to any one of the organs is shared by the other organs also. [Vide. I (5).]

[*Note*: If the organ of seeing is held to be *atma*, then, the person, who after some time loses his vision, should not be able to recollect colour or form. But such is not the case in actual experience. If the organ of hearing is held to be the atma, then, the person, who after some time becomes stone-deaf, should not recollect sound. But such is not the case. Similarly is the case with the other organs. In sleep when all the external organs are inactive, there are the dreams. Therefore none of these organs is the *atma*.]

5. The body, which is an aggregate of the organs, etc., cannot be the atma for the following reasons. [Vide I (6).]

(a) We find such expressions as—"My leg" "My hand"; "Body has become obedient to me"; and the like. (b) A person who misses his parents would anxiously bawl out—"Mother! where have you gone?" "Father! where have you gone?". When these parents are dead, even before any disfiguration sets in the faces, that very person who the previous day so lovingly respected the bodies when the parents were alive, would not suffer the bodies to remain in his house for any length of time. But he would designate the body as "dead body" and would further, for the pollution of having seen it, undergo a purificatory bath by fire and ghee. (c) Even the ignorant would not entertain the idea of *atma* in a dead body.

(To be continued)

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MAGIC EYE

Wonderful though the human eye is, it has its limitations. It cannot, for example, see in the dark or through fog! it is unable to distinguish faint lights at a great distance: it cannot tell with any certainty minute differences in colour, and it is completely insensible to certain rays which ought to be classed as visible, since they can produce pictures on a photographic plate. Now science has given us a magic eye which can do all the things of which the human eye is incapable.

This is the photo-electric cell, a tiny device which has made possible recent developments in television, the perfection of the talking film, the measurement of light from stars so distant that they are invisible to the naked eye, the detection of colour differences so slight that no human eye can perceive them, and a thousand and one other things that were regarded as impossible.

MAGIC IN THE NEW CELL

The photo-electric cell in its most useful form looks simple enough. In appearance it is not unlike electric lamps and wireless valves. Even if you examine it closely it seems to be just a glass bulb with two wires connected to it and nothing very complicated inside.

In the way in which it works the photo-electric cell is not unlike the wireless valve. When you switch on your set the valve filaments are heated by current. This causes them to fling out electrons which are attracted to the plates. In the photo-electric cell a surface of specially-prepared metal takes the place of the filament, and the "plate" is often a small metal ring supported by a wire. The great difference between the two is that whilst the valve operates by means of heat, the photo-electric cell requires light alone. When a ray of light falls upon the sensitized metal in the cell electrons are emitted. These are drawn across to the plate and a current passes through the cell.

It is a tiny current, many times smaller than that which works the telephones of the simplest crystal set. Still, it is a current, and it can be definitely measured. Further, by using various metals the cell can be made sensitive to different kinds of light, from the infra-red, far below the compass of the human eye, to the ultra-violet, which is far above it.

PHOTOGRAPH OF SOUND

The tiniest variations in the light falling upon the cell bring about changes in the current. The sound waves in a talkie studio are photographed on to a film by means of the photo-electric cell. When a photograph is transmitted by wire or wireless over thousands of miles in two or three minutes the photo-electric cell does the work. The picture is moved slowly between a tiny but intense source of light and the photo-electric cell. Every little light or dark patch causes the current to vary, and so the picture is translated into electrical impulses. Much the same process is used in television.

A ray of infra-red light invisible to any human eye is projected across a strong room or warehouse on to a photo-electric cell. Should a burglar cross the room the ray is interrupted and a relay immediately comes into operation, causing alarms to sound. By means of the magic eye ships can see lighthouse beams through the densest fog. The magic eye has been used for the grading of cigars by colour, for the counting of objects too small to operate machanical devices, and for telling without opening them the condition of fruits!

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೧೧ ನೆಯ ಮಹಾಸಮ್ಮೇಳನ

—ಅತಿಥಿ—

ತಾ॥ ೧೫-೬-೪೫ರಲ್ಲಿ ಮೈಸೂರ್ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲೆಯಲ್ಲಿ ನಡೆದ ಮೈಸೂರ್ ದೇಶದ ವಿದ್ಯಾಶಾಲಾ ಪಂಡಿತ ಮಂಡಲದ ೧೧ನೆ ಮಹಾಸಮ್ಮೇಳನದಲ್ಲಿ **ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್** ಎಂ.ಎ., ಅವರು ಮಾಡಿದ ಸ್ವಾಗತಸಮಿತಿಯ ಅಧ್ಯಕ್ಷ ಭಾಷಣ:

ನಿತ್ಯಾನಂದಂ ಪರಮಸುಖದಂ ಕೇವಲಂ ಜ್ಞಾನಮೂರ್ತಿಂ
ವಿಶ್ವಾತೀತಂ ಗಗನಸದೃಶಂ ತತ್ವಮಸ್ಯಾದಿಲಕ್ಷ್ಯಂ ।
ಏಕಂನಿತ್ಯಂ ವಿಮಲಮಚಲಂ ಸರ್ವಧೀಸಾಕ್ಷಿಭೂತಂ
ಭಾವಾತೀತಂ ತ್ರಿಗುಣರಹಿತಂ ಸದ್ಗುರುಂತಂನಮಾಮಿ ॥

ಮಹಾಶಯರೆ, ತಮಗೆ ಬಂದಿರುವ ಆಹ್ವಾನಪತ್ರಿಕೆಯಲ್ಲಿರುವ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ನನ್ನ ಹೆಸರು ಇಲ್ಲದಿದ್ದರೂ ನಾನು ಇಲ್ಲಿ ಬಂದು ನಿಂತಿರುವದು ತಮಗೆ ಅನುಚಿತವಾಗಿಕಾಣಬಹುದು. ಆದರೆ ತಮ್ಮ ಉದ್ದಿಷ್ಟ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀಮಾ ಟಿ. ರಾಮಯ್ಯನವರು ಕಾರ್ಯಾಂತರದಿಂದ ಬರಲು ಅಸಾಧ್ಯವಾದುದರಿಂದ, ನನಗೆ ಗೌರವ್ಯರೂ ಹಿತೈಷಿಗಳೂ ಆದ ಶ್ರೀಮಾ ರಾಜಸೇವಾಪ್ರಸಕ್ತ ಎ. ಸುಬ್ರಹ್ಮಣ್ಯ ಅಯ್ಯರವರೂ ಶ್ರೀಮಾ ವಿಟ್ಠಲಶಾಸ್ತ್ರಿಗಳವರೂ ಮೂರು ದಿನಗಳ ಕೆಳಗೆ ನನ್ನನ್ನು ಆಕ್ಟಿಂಗ್ ರಿಸೆಪ್ಷನ್ ಚೇರ್ಮನ್ ಸ್ಥಾನವನ್ನು ವಹಿಸಬೇಕೆಂದು ನಿಯಮಿಸಿದರು.

ಒಂದು ದಿನ ಸ್ಯಾರಿಸ್ಸಿನಲ್ಲಿ ಒಂದು ಅಂಗಡಿಗೆ ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ಹೋಗಿ ಮಾತನಾಡಲು ಆ ಅಂಗಡಿಯವನು ಇವನ ಮಾತು ತಿಳಿಯದೆ "ಸ್ವಾಮಿ, ನೀವು ಫ್ರೆಂಚಿನಲ್ಲಿ ಮಾತನಾಡಿದರೆ ನೀವು ಇಂಗ್ಲಿಷಿನವರೆಂದು ಊಹಿಸಬೇಕಾಗಿದೆ; ಇಂಗ್ಲಿಷಿನಲ್ಲಿ ಮಾತನಾಡಿದರೆ ನೀವು ಐರಿಷರಿರಬಹುದೆಂದು ತೋರುತ್ತೆ" ಎಂದು ಹೇಳಿದನಂತೆ. ಪ್ರಕೃತ ನನಗೆ ವೈದಿಕ ಲೌಕಿಕ ಸಂಪರ್ಕವೆರಡೂ ಇರುವುದರಿಂದ ಲೌಕಿಕ ಗೋಷ್ಠಿಗೆ ಹೋದಾಗ "ನಾನು ವೈದಿಕ, ಇವರಲ್ಲಿ ಹ್ಯಾಗೆ ಮುಂಬೆ ಹೋಗುವದು" ಎಂದು ಮನಸ್ಸು ಹಿಂದಿರಿಯುತ್ತದೆ. ವೈದಿಕ ಗೋಷ್ಠಿಯಲ್ಲಿ ಸೇರಿದಾಗ, "ನಾನು ಲೌಕಿಕ, ಇವರಲ್ಲಿ ಹ್ಯಾಗೆ ಮುಂದುವರಿಯುವದು," ಎಂದು ಮನಸ್ಸು ಹಿಂಜರಿಯುತ್ತದೆ. ಇದರಿಂದ ಎರಡು ಗೋಷ್ಠಿಗಳಿಗೂ ನಡ್ಯೆ ತ್ರಿಶಂಕುವಿನಂತೆ ಮಿಣುಗುಟ್ಟುವದಾಗಿದೆ.

ಆದ್ದರಿಂದ ಅಧ್ಯಕ್ಷರ ಆಹ್ವಾನವನ್ನು ಕೇಳಿ ಚಕಿತನಾಗಿ ವಿಶ್ವಾಮಿತ್ರರಿಗೆ ದಶರಥನು ಹೇಳಿದ ವಾಕ್ಯವನ್ನು ಹೇಳಿದೆ:

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ನಯುದ್ಧಯೋಗ್ಯತಾಮಸ್ಯ ಪಶ್ಯಾಮಿಸಹರಾಕ್ಷಸೈಃ ॥"

ಶ್ರೀಮಾ ಸುಬ್ರಹ್ಮಣ್ಯ ಅಯ್ಯರವರು ಶ್ರೀಮಾ ಟಿ. ರಾಮಯ್ಯನವರ ಸ್ಥಾನದಲ್ಲಿ ಸಮ್ಮೇಳನಾಧ್ಯಕ್ಷರಾಗುವದು ಸಹಜವಾಗಿದ್ದರೂ, ಅವರು ಅಲಂಕರಿಸಿದ್ದ ಸ್ಥಾನದಲ್ಲಿ ನಾನು ಪ್ರವೇಶಿಸುವದು ಸ್ವಲ್ಪ ಉದ್ಧತನೆಯಂತೆ ಕಂಡಿತು.

ಆದರೆ ಈ ಮಹಾಸಮ್ಮೇಳನದಲ್ಲಿ ರಾಕ್ಷಸಯುದ್ಧಭಯವು ಇಲ್ಲದ್ದರಿಂದಲೂ, ನಾನೂ ಸಮ್ಮೇಳನದ ಉದ್ದಿಷ್ಟ ಅಧ್ಯಕ್ಷರೂ ಕುಬೇರನೂ ಕೃಷ್ಣನೂ ಸಹಪಾಠಿಗಳಾಗಿದ್ದಂತೆ ಸಹಪಾಠಿಗಳಾಗಿದ್ದದ್ದರಿಂದಲೂ, ತಮ್ಮ ಮಂಡಲಿಯ ಅಧ್ಯಕ್ಷರೂ ಉಪಾಧ್ಯಕ್ಷರೂ ನನಗೆ ಚಿರಪರಿಚಿತರಾಗಿ ಅಭಿಮಾನಿಗಳಾಗಿರುವದರಿಂದಲೂ, ಸಮ್ಮೇಳನದ ಸಮಿತಿಯವರೂ ಸ್ವಾಗತಾಧ್ಯಕ್ಷರೂ ನನ್ನಲ್ಲಿ ಅನುಗ್ರಹಿಸಿ ನೂಡಿದ ನಿಯಮವನ್ನು ನಡೆಸಿಕೊಡುವದು ನನ್ನ ಕರ್ತವ್ಯವಾದ್ದರಿಂದಲೂ, ಇವೆಲ್ಲಕ್ಕಿಂತಲೂ ಮೇಲಾಗಿ ಒಂದೆರಡು ದಿವಸಗಳಾದರೂ ಈ ಮಹಾಸಭೆಯಲ್ಲಿ ನೆರೆದಿರುವ ತಮ್ಮಗಳ ತೇಜೋರಾಶಿಯ ಅಭಿಮುಖ್ಯದಿಂದ, ಎಕ್ಸ್‌ರೆ ಯಂತ್ರದಲ್ಲಿರುವ ವಿದ್ಯುಚ್ಛಕ್ತಿಯು ಅದರ ಎದುರಿಗೆ ನಿಲ್ಲುವವರ ದೇಹದಲ್ಲಿ ಅಂಕುರಿಸುವಂತೆ, ತಮ್ಮ ತೇಜಸ್ಸು ನನ್ನಲ್ಲೂ ಸ್ವಲ್ಪ ಅಂಕುರಿಸಲೆಂಬ ಅಭಿಲಾಷೆಯಿಂದಲೂ ತಮ್ಮಗಳೆಲ್ಲರನ್ನೂ ಈ ಮಹಾಸಮ್ಮೇಳನಕ್ಕೆ ಸ್ವಾಗತಿಸುವ ಕೈಂಕರ್ಯವನ್ನು ಅಂಗೀಕರಿಸಿ ಇಲ್ಲಿ ನಿಂತಿರುವೆನು. ಇದನ್ನು ತಾವುಗಳು ರಾಮರ ಸೇತುಬಂಧನಕಾಲದಲ್ಲಿ ಆಂಜನೇಯನು ಬೆಟ್ಟಗಳನ್ನು ತಂದಂತಲ್ಲ, ಅಳಿಲುಗಳು ಮರಳು ಕಣಗಳನ್ನು ತಂದು ಸಹಾಯಮಾಡಿದಂತೆ ಎಂದು ಭಾವಿಸುತ್ತೀರೆಂದು ನಂಬುತ್ತೇನೆ.

ಈ ವಿಧವಾದ ಮಹಾಸಮ್ಮೇಳನವು ಇಂಡಿಯಾದ ಬೇರೆ ಯಾವ ಪ್ರಾಂತದಲ್ಲೂ ನಡೆಯುವುದನ್ನು ನಾನು ಕೇಳಿಲ್ಲ. ಆದ್ದರಿಂದ ಇದನ್ನು ಅದ್ವಿತೀಯವೆಂದು ಹೇಳಬಹುದು.

ಮತ್ತು ಇಲ್ಲಿ ನೆರೆದಿರುವ ಪಂಡಿತರುಗಳು ಸಂಸ್ಕೃತ ಅಥವಾ ಕನ್ನಡ ಒಂದು ಭಾಷಾಪಂಡಿತರಲ್ಲದೆ ಸಂಸ್ಕೃತ, ಕನ್ನಡ, ಉರ್ದು, ತೆಲುಗು, ತಮಿಳು, ಹಿಂದಿ ಈ ವಿವಿಧಭಾಷೆಯನವರಾಗಿದ್ದರೂ ಎಲ್ಲರೂ ಸೌಹಾರ್ದದಿಂದಲೂ ಏಕಮತ್ಯದಿಂದಲೂ ಸಮ್ಮೇಳನವನ್ನು ನಿರ್ವಹಿಸುವದು ಇತರರಿಗೆ ಮೇಲ್ಪಂಗ್ತಿಯಾಗಿದೆ.

ಇನ್ನು ೮-೧೦ ದಿವಸಗಳಿಗೆ ಸಂಸ್ಥಾನದ ಹಿಂದೂಮಹಾಸಭೆಯ ಸಮ್ಮೇಳನವು ನಡೆಯುತ್ತದೆ. ಈಗ ನಾಲ್ಕೈದು ದಿವಸಗಳ ಕೆಳಗೆ ಅದರ ಅಧ್ಯಕ್ಷರು ನನ್ನನ್ನು ಮಾರ್ಗದಲ್ಲಿ ಕಂಡು "ಜೋಯಿಸರೆ, ನಾನು ನನ್ನ ಭಾಷಣದಲ್ಲಿ ಜಾತಿಗಳನ್ನು ತೆಗೆದುಹಾಕಿಬಿಡಬೇಕೆಂದು ಹೇಳುತ್ತೇನೆ," ಎಂದು ಹೇಳಿದರು. ಅದನ್ನು ಕೇಳಿ, "ನೀವು ಹೇಳಿದರೆ ಆಯೇನೂ ಹೊಸದಲ್ಲ. ೨೦೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಮಹಾಪುರುಷನಾದ ಬುದ್ಧದೇವನೂ ಅದನ್ನು ಹೇಳಿದನು. ಆದರೂ ಇನ್ನೂ ಜಾತಿಗಳು ಹೊರಟುಹೋಗಿಲ್ಲ. ಮನುಷ್ಯರೆಲ್ಲರೂ ಒಂದೇ ಜಾತಿಯಾದರೆ ಏಕಮತ್ಯ ಬರುತ್ತದೆನ್ನುವದು ಭ್ರಾಂತಿ. ಜಪಾನಿಯರೂ ಚೀನರೂ ಬೌದ್ಧರಾದರೂ ಯುದ್ಧಮಾಡುತ್ತಿದ್ದಾರೆ. ಕ್ರೈಸ್ತಜನಾಂಗದವರು ಒಬ್ಬರಿಗೊಬ್ಬರು ಯುದ್ಧಮಾಡುತ್ತಾರೆ. ಮನುಷ್ಯರೆಲ್ಲ ಒಂದೇ ಜಾತಿಯವರನ್ನಾಗಿ ಮಾಡುತ್ತೇನೆನ್ನುವದಾಗಲಿ, ಹಾಗೆ ಮಾಡಿದರೆ ಅದು ಎಂದೆಂದಿಗೂ ಒಂದಾಗಿಯೆ ಇರುತ್ತದೆನ್ನುವದಾಗಲಿ ಅಸಾಧ್ಯ. ಬ್ರಾಹ್ಮಣ್ಯವೊಂದರಲ್ಲಿ ಮೂರುಜನ ಮಹಾಮೇಧಾವಿಗಳು ಶಾಸ್ತ್ರಾಧಾರದ ಮೇಲೆ ಮೂರು ಪಂಗಡಗಳನ್ನು ಕಲ್ಪಿಸಿರುವರು. ಶ್ರೀ ಮಹಮ್ಮದ್ ವೈಗಂಬರರ ಮತದಲ್ಲಿ ಅನೇಕ ಪಂಗಡಗಳಾಗಿವೆ. ಕ್ರೈಸ್ತರಲ್ಲಿ ಅನೇಕ ವಿಭಾಗಗಳಾಗಿವೆ. ವೀರಶೈವರಲ್ಲಿ ಪಂಗಡಗಳಿವೆ. ಅಯಾಯ ಜಾತಿಗೆ ಸೇರಿದವರು ಅವರವರ ಧರ್ಮಗಳನ್ನು ನಿಷ್ಠೆಯಿಂದ ಪಾಲಿಸಿಕೊಂಡು ಇತರರೊಡನೆ ಮೈತ್ರಿಯಿಂದ ಇರುವಂತೆ ಮಾಡುವದು ನಾಯಕರು

(Continued on page 6)

The Rationalist.

Monday 18-6-1945.

THE STATE BUDGET

II

"Is that all you have to say about the State Budget?" ask some readers regarding our last Leader. The omission of the words, "To be continued," at the end of it, was an omission due to over-work.

We now tender a few more remarks, of course with perfect good-will to all concerned.

With regard to Gold Duty the Dewan's statement fore-casts a shortage of Rs. 35 lakhs expecting a fall in the price of Gold. But luckily, or unluckily,—luckily for Government and unluckily for the general public,—Fate, which twists the plans of mice and men according to its own whims, has shot up the Gold price within a week of the Dewan's Address. We don't grudge the Government the Rs. 20 or Rs. 30 lakhs more which it may get.

The more money Government get the more they can spend, though why the great "Small Savings' Scheme" theory should not apply to Government as to the public at large is an obvious question, on the principle of the sauce which is good for the goose being also good for the gander.

But unlike the general public, if Government spend more they get back more. If they pay more for the work-men they get more excise revenue. If they double the salary of their officers and pensioners, they get more income and super tax.

"The total annual expenditure on account of dearness and war allowances amounts to Rs. 84 lakhs." What a gigantic sum that is! If the allowances amount to that figure, what should the normal salaries amount to!

If the Retrenchment Committee of 20 years ago should be revived, what a lot of work it would have on its hands!

With regard to the income of the Electrical Department, we find that the decrease over last year's is only about Rs. 11 lakhs. Writing immediately after the Tragedy of last year, we ventured to remark that it would mean a huge capital loss and considerably cripple the annual income. Visitors who struck us as competent to give an opinion on the tragedy held that opinion; and since an Editor not only places his views before the Public, but also often reflects public opinion in his views, we ventured to fore-cast accordingly. We are certainly glad that in doing so we erred on the wrong side, and that the loss is as small as it is.

The Address pictures to us Electrical developements in the State in the next few years, involving a total cut-lay of Rs. 16 crores.

Perhaps the most prosperous attempt to develop on a grand scale is at Tennessee Valley in North America: and the Dewan quotes its Chairman's remarks, "The quantity of Electrical Energy in the hands of the people is a modern measure of the people's command over their resources, and the best single measure of their productiveness, their opportunities for industrialisation, their potentialities for the future. In the Age of Electricity human energies are multiplied."

The fitness of those remarks would be evident if we realised that if our Railways and Industrial works were electrified there would be no need to depend upon foreign coal and stop work when it stopped. If our houses were electrified, we would not have the sorrow of paying Rs. 4 for a 8 anna bag of charcoal: and the subject of fuel supply would not become a major subject for the State Assembly to consider and occupy a good portion of the Daily Press. Etectricity at one's cammand is like the genii at the command of the magician in Arabian tales. If the State's supply of it should be an exceptionally copious one in the coming years it would naturally facilitate development all the quicker.

(To be continued) **Editor.**

FORTY

A good many years ago Osler, the famous doctor, made the statement that most men's powers for either brain work or manual work had begun to decline at the age of forty.

Recent investigations seem to show that the majority of men are retaining their powers longer than they were. Sir Thomas Oliver, the physician, discussed the question in his presidential address before the Royal Institute of Public Health. The position, he said, appeared to be that in the United Stated the physical condition of man was undoubtedly declining after he had reached forty; on the other hand, it was improving in Great Britain. Possibly the American takes so much out of himself in his younger days in a strenuous pursuit of the dollar that he is too old at forty.

"The way to look at the question," said Sir Thomas, "is from the side of values. Is a moderately long life, with its possibilities of contentment and leisure, to be the object aimed at, or is the life to be a shorter one, each day of which is to be lived to its fullest and with little pause for reflection?"

UNDER OCEAN

No men have had more wonderful experiences than Dr. Beeb and Mr. Otis Barton, who have been investigating the life that exists a quarter of a mile beneeth the surface of the ocean.

The pressure at such depths is terrific. For every two feet one descends below the surface, a pressure of 1lb. to the square inch is added. The explorers doscended in a steel ball five feet in diameter and several inches thick. It was provided with cylinders of oxygen and special chemicals to absorb the carbonic-acid gas from their lungs. Thick quartz windows enabled them to view the floor of the sea.

The greatest depth reached was 1,426 feet, where the pressure is equal to more than a quarter of a ton to the square inch. At this depth only the blue rays of the sun's light can penetrate, and everything is dim except for a faint blue glimmer.

Yet fish could be seen, for in these depths they carry their own lights. Every one of them has a number of phosphorescent steps like that at the glow-worm's tail.

A BIG DAM

A huge new dam is to be erected in America to provide the wheels of industry with a million horse-power.

The Colorado River passes through the Grand Canyon in Arizona. This fearsome cleft in the earth's crust is 217 miles long and in some places twelve miles wide and 5,000 feet deep. At a point where the gorge narrows to a little over 200 feet a dam is to be built 700 feet high and 900 feet wide at the bottom. It will cost £30,000,000, and ten years will be required to build it.

The preparations for the work are tremendous. A town is being built to house a population of 5,000 workers, whilest a new branch railway thirty miles in length is being constructed.

To make the dam nearly 5,000,000 cubic yards of soil and rock must be removed, and for the building 5,500,000 barrels of cement, 28,000,000lb. of steel, 35,000,000 feet of piping and miscellaneous metal, 20,000,000lb. of gates and valves, 50,000,000lb. of electrical equipment, and 16,000,000lb. of hydraulic equipment will be required. Some 7,000,000 tons of gravel and sand will have to be transported from the diggings to the concrete-mixing plant!

MARRIAGES

SOW. VEDAVALLI, daughter of Mr. Y. G. Srinivasiengar, with CHI. M. K. PARTHASARATHY IYENGAR, on 15-6-45 at Mandayam Home, Mysore.

SOW. SAROJAMMA, daughter of Mr. H. Ramaswamiengar, with CHI. C. RAMACHANDRAN, on 20-6-45 at Cement Block, Mysore.

CHI. N. M. RAJASEKHARA son of Mr. G. Mallanna of Nagvala, with SOW. LALITHAMMANNI, niece of Mr. B.Channappa, Zamindar, Lalanahalli, on 20-6-45 at Kyathanahalli Siddalingiah's Pathasala, Mysore.

(Continued from page 3)

ಗಳ ಕರ್ತವ್ಯವಾಗಿದೆ. ಹಾಗಿಲ್ಲದೆ ಎಲ್ಲವನ್ನೂ ತೊಡೆದುಬಿಟ್ಟು ಎಲ್ಲರೂ ಸುಖವಾಗಿರಿ ಎಂದು ಹೇಳುವದು ಲ್ಯಾನ್ಸ್ಡೌನ್ ಬಜಾರ್ ಗೋಡೆಗಳನ್ನೆಲ್ಲಾ ಒಡೆದುಬಿಟ್ಟು ಎಲ್ಲರೂ ಒಟ್ಟಾಗಿ ವ್ಯಾಪಾರಮಾಡಿ ಎಂದು ಹೇಳುವಂತೆ ಅಭಾಸವಾಗುವದು. ಜಾತಿಗಳ ಗುಣಾವಗುಣಗಳನ್ನು ಕೂಲಂಕಷವಾಗಿ ಮನಸ್ಸಿನಲ್ಲಿ ಯೋಚಿಸಿ ಏನು ಮಾಡಿದರೆ ಹಿಂದೂಧರ್ಮಕ್ಕೆ ಚ್ಯುತಿಯಿಲ್ಲದೆ ಮನುಷ್ಯಪ್ರಕೃತಿಗೂ ಅನುಗುಣವಾಗಿರುತ್ತದೆಯೋ ಅದನ್ನು ಹೇಳುವದು ಅಧ್ಯಕ್ಷರ ಭಾಷಣಕ್ಕೆ ಯುಕ್ತವಾಗಿ ಕಾಣುತ್ತದೆ" ಎಂದು ಹೇಳಿದೆ.

ಅನೇಕ ಭಾಷೆಗಳ ಪಂಡಿತರುಗಳಿಂದ ಕೂಡಿ ಏಕಮನಸ್ಯವಾಗಿ ನಡೆಯುತ್ತಿರುವ ಈ ಮಹಾಸಮ್ಮೇಳನವು ಅದಕ್ಕೆ ನಿದರ್ಶನವಾಗಿದೆ.

ತಮ್ಮ ಮಂಡಲಿಯ ಹೆಸರಿನಿಂದ ಇದು ವಿದ್ಯಾಶಾಲೆಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಪಂಡಿತರುಗಳ ಮಂಡಲಿಯೆಂದು ಅರ್ಥವಾಗುತ್ತದೆ. ತಮ್ಮ ಕಾರ್ಯಕಲಾಪಗಳಲ್ಲಿ ಶಾಲಾಸಂಬಂಧವಿಲ್ಲದ ಪಂಡಿತರುಗಳೂ ಭಾಗಿಗಳಾಗಿರುವದನ್ನು ನೋಡಿದರೆ ಪಂಡಿತಸಾಮಾನ್ಯಕ್ಕೆ ಇದರಲ್ಲಿ ವ್ಯಾಪ್ತಿ ಉಂಟೆಂದು ಕಾಣುತ್ತದೆ.

ಇದನ್ನೆ ಸ್ವಲ್ಪ ವಿಸ್ತರಿಸಿಕೊಂಡು ಹೋದರೆ "ಯಸ್ಯಾಸ್ತಿವಿತ್ತಂ ಸನರಃಕುಲೀನಃಸಪಂಡಿತಃ" ಎಂದಿರುವದರಿಂದ ಧನಿಕರೂ ಪಂಡಿತ ಶಬ್ದವಾಚ್ಯರಾಗಿ ತಮ್ಮ ಮಂಡಲಿಗೆ ಸೇರಲು ಅರ್ಹರಾಗಿರುವಂತೆ ಕಾಣುತ್ತದೆ. ಪ್ರಕೃತ ಮಂಡಲಿಯ ಸಭಿಕರುಗಳೆಷ್ಟುಜನ ಇರುವರೆನ್ನುವದು ತಿಳಿಯಲಿಲ್ಲ. "ಶತೇಷು ಜಾಯತೆಶೂರಃ ಸಹಸ್ರೇಷುಚ ಪಂಡಿತಃ" ಎಂಬಂತೆ ನಾವಿರಕ್ಕೆ ಒಬ್ಬರು ಪಂಡಿತರೆಂದಿರುವದರಿಂದ, ಸಂಸ್ಥಾನದ ೭೩ ಲಕ್ಷ ಪ್ರಜೆಗಳಲ್ಲಿ ೭೩೦ ಜನವಾದರೂ ಪಂಡಿತರಾಗಿರಬೇಕು. ಅವರುಗಳೆಲ್ಲರೂ ಸಭಿಕರಾಗಿ ತಿಂಗಳಿಗೆ ಪ್ರತಿ ಒಬ್ಬರೂ ನಾಲ್ಕಾಣೆಯಂತೆ ಶುಲ್ಕವನ್ನು ಕೊಟ್ಟರೆ ಮಂಡಲಿಗೆ ವರ್ಷಕ್ಕೆ ೨೭೦೦ ರೂಪಾಯಿಗಳ ವರಮಾನವು ಸ್ಥಿರವಾಗಿ ಸರ್ವತೋಮುಖವಾದ ಅಭಿವೃದ್ಧಿಗೆ ಸಹಾಯಕವಾಗುತ್ತದೆ.

ಸಾಮಾನ್ಯವಾಗಿ ಪಂಡಿತರುಗಳನ್ನು ಸಂಬೋಧಿಸುವ ಲೌಕಿಕ ಮಹನೀಯರು ನೀವು ಗೊಡ್ಡು ವೈದಿಕರೆಂಬ ಅಭಿಪ್ರಾಯದಿಂದ ನಮ್ಮ ವಿದ್ಯಾಭ್ಯಾಸವೂ ಮನೋವೃತ್ತಿಯೂ ಪ್ರಾಚೀನವೆಂದೂ ನೀವು ಅಧುನಿಕ ಮಾರ್ಗವನ್ನು ಸ್ವಲ್ಪ ಅನುಸರಿಸಬೇಕೆಂದೂ ಹೇಳುವದು ಪದ್ಧತಿಯಾಗಿದೆ. ಇದು ಅವರ ಅಜ್ಞತೆಯನ್ನು ತೋರಿಸುತ್ತದೆ. ನೆನ್ನೆ ಈವತ್ತಿಗೆ ಪ್ರಾಚೀನ; ಈವತ್ತು ನೆನ್ನೆಗೆ ಅಧುನಿಕ. ಈವತ್ತು ನಾಳೆಗೆ ಪ್ರಾಚೀನ; ನಾಳೆ ಈವತ್ತಿಗೆ ಅಧುನಿಕ. ಕೃತಯುಗದಿಂದ ಇಲ್ಲಿಯವರೆಗೂ ಮನುಷ್ಯರೆಲ್ಲರೂ ಪ್ರಾಚೀನವೆಂಬ ಅಜ್ಞಾನಮಾರ್ಗದಲ್ಲಿ ಮುಳುಗಿದ್ದರೆಂತಲೂ ಈಗ ಹಠಾತ್ತಾಗಿ ಅಧುನಿಕವೆಂಬ ಉಪ್ಪರಿಗೆಯ ಸ್ವೀಠ ಜಗಚ್ಚಕ್ಷುಗಳೂ, ಸರ್ವಶಕ್ತರೂ, ಸರ್ವವ್ಯಾಪಿಗಳೂ ಆಗಿರುವರೆಂದು ಭಾವಿಸುವದು ಮೌಢ್ಯ.

ಈಗ ನಾಲ್ಕು ದಿನಗಳಕೆಳಗೆ ಇಂಡಿಯಾಸರ್ಕಾರದ ಶಾಸನದ ಇಲಾಖೆಯ ಡೈರೆಕ್ಟರ್ ಜನರಲ್‌ರವರು ನಮ್ಮ ವಿಶ್ವವಿದ್ಯಾಸಿಲಯದ ಆಶ್ರಯದಲ್ಲಿ ಮಾತನಾಡುತ್ತಾ "ಈಗ್ಗೆ ಕೆಲವುವರ್ಷಗಳಹಿಂದೆ ಮನುಷ್ಯ ಜನಾಂಗಗಳ ವಿಭಾಗಗಳನ್ನು ನಿರ್ಣಯಿಸಲು ಶಾಸ್ತ್ರಜ್ಞರು ಅವರ ಮುಖ ಕಣ್ಣು ಕೇಶ ಇವುಗಳ ವರ್ಣಗಳನ್ನು ಪರೀಕ್ಷಿಸುತ್ತಿದ್ದರು; ಈಗ ಅದೆಲ್ಲ ವ್ಯರ್ಥವೆಂದು ನಿರ್ಣಯವಾಗಿ, ಬೇರೆಬೇರೆ ಜನಾಂಗಗಳ ದೇಹದೊಳಗಿನ ರಕ್ತಗಳ ವೈವಿಧ್ಯದಿಂದ ಆವರ ಜನಾಂಗವನ್ನು ತಿಳಿಯತಕ್ಕದ್ದೆಂದು ಹೇಳುತ್ತಿದ್ದಾರೆ" ಎಂದು ಹೇಳಿದರು.

ಹಾಗೆಯೇ ಇದುವರೆವಿಗೂ Finger-print ಅಥವಾ ಹೆಬ್ಬೆಟ್ಟಿನ ಗುರ್ತಿನಿಂದ ವ್ಯಕ್ತಿಗಳನ್ನು ನಿರ್ಧರಿಸಬಹುದೆಂದು ಶಾಸ್ತ್ರಜ್ಞರು ಹೇಳುತ್ತಿದ್ದರು. ಈಗ ಅದು ವ್ಯರ್ಥವೆಂದು ನಿಷ್ಕರ್ಷೆಯಾಗಿ ಹಲ್ಲಿನ ಸರಣಿ ಮುಂತಾದುವುಗಳಿಂದ ನಿಷ್ಕರ್ಷಿಸಲು ಯತ್ನಿಸುತ್ತಿದ್ದಾರೆ. ಹೀಗೆ ಸೈಂಟಿಫಿಕ್ ಎನ್ನುವ ಆಧುನಿಕ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಮಿಥ್ಯಾಜ್ಞಾನವು ಬೇಕಾದಷ್ಟಿದೆ. ಈವತ್ತು ನಿಜವೆಂದು ಉದ್ಘೋಷಿಸುವದು ನಾಳೆ ಸುಳ್ಳಾಗುತ್ತದೆ. ಅಂದರೆ ಈವತ್ತೂ ಅದುಸುಳ್ಳೇ ಆಗಿತ್ತು; ಅದನ್ನು ನಿಜವೆಂದು ಮೋಹಗೊಳ್ಳುತ್ತಿದೇವೆ.

ಪ್ರಾಚೀನವೆಂದು ಹೀಯಾಳಿಸುಲ್ಪಡುವ ಯಾವ ಶಾಸ್ತ್ರವಾಗಲಿ ಯಾವ ಪದ್ಧತಿಯಾಗಲಿ ತತ್ವಜ್ಞಾನದಲ್ಲಾಗಲಿ ಧರ್ಮನಿರ್ಣಯಗಳಲ್ಲಾಗಲಿ ಜೀವನ ನಿಯಮಗಳಲ್ಲಾಗಲಿ ಇದಕ್ಕಿಂತ ಕೀಳಾಗಿಲ್ಲ. ತ್ರಿಕಾಲಗಳಲ್ಲಿ ಪ್ರಾಣಾಯಾಮ ಮಾಡಬೇಕೆಂಬುವದು ದೇಹದಾರ್ಢ್ಯಕ್ಕೋಸ್ಕರವೆ ವಿನಾ ಮೌಢ್ಯದಿಂದಲ್ಲ. ಏಕಾದಶಿಯದಿನ ಶುದ್ಧೋಪವಾಸ ಮಾಡಿ ದ್ವಾದಶಿ ಕೆಲವು ಉಕ್ತವಾದ ಕಾಯಿಪಲ್ಯಗಳನ್ನು ಸೇವಿಸಬೇಕೆನ್ನುವ. ನಿಯಮವು ದೇಹಶುದ್ಧಿಗೋಸ್ಕರಲಿ ವಿನಾ ಮೂಢಭಕ್ತಿಗೋಸ್ಕರವಲ್ಲ. ಏಕಾದಶಿ ಬೇಡ ನಾವು ಪಂಚಮಿ ದಿವಸ ಉಪವಾಸ ಮಾಡುತ್ತೇವೆನ್ನುವದಾದರೆ ಹಾಗೆಯೇ ಮಾಡಿ. ಭಾನುವಾರ ರಜಾಬೇಡ, ನಮಗೆ ಶುಕ್ರವಾರ ಬೇಕು ಎನ್ನುವವರಿಗೆ ಹಾಗೇ ಆಗಬಹುದು.

ಈಗಿನ ಕಾಲದವರಿಗೆ "ಮಾತೃದೇವೋಭವ, ಪಿತೃದೇವೋಭವ" ಎನ್ನುವ ಧರ್ಮವು ಇಷ್ಟವಿಲ್ಲದಿರಬಹುದು. ಅದು ಅವರ ಮೌಢ್ಯ. ಆದರೆ "ನಾಪ್ಸುಮೂತ್ರಪುರೀಷಂ ಕುರ್ಯಾತ್ | ನನಿಷ್ಠೀವೇತ್ | ನವಿವಸನಸ್ಸ್ನಾಯಾತ್ |" "ನೀರಿನಲ್ಲಿ ವಿಸರ್ಜನೆ ಮಾಡಬಾರದು, ಉಗುಳಬಾರದು, ಬಟ್ಟೆ ಇಲ್ಲದೆ ಸ್ನಾನಮಾಡಬಾರದು," ಎಂದು ಉಪನಿಷತ್ತಿನಲ್ಲಿ ಹೇಳಿರುವದು ಪ್ರಾಚೀನಧರ್ಮವೂ, ಪ್ರತಿ ಒಬ್ಬ ಡಾಕ್ಟರೂ ಹೇಳುವ ನವೀನ ಧರ್ಮವೂ?

ಹೀಗೆ ಧರ್ಮಶಾಸ್ತ್ರಗಳ ಆಹ್ನಿಕಕಾಂಡಗಳಲ್ಲೂ ಆಚಾರಕಾಂಡಗಳಲ್ಲೂ ಸಹಸ್ರಾರು ನಿಯಮಗಳು ಮನುಷ್ಯನ ಕ್ಷೇಮಕ್ಕಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿವೆ. ಅವು ಕೃತಯುಗಕ್ಕೆ ಮಾತ್ರವಲ್ಲ, ಕಲಿಯುಗದಲ್ಲಿ ಪೂರ್ವಾರ್ಧಕ್ಕೆ ಮಾತ್ರವಲ್ಲ, ಅಪರಾರ್ಧಕ್ಕೂ ಅನ್ವಯಿಸುತ್ತವೆ ಅವು ಜನಕ ಜನಮೇಜಯ ಮಹಾರಾಯರ ಕಾಲದಲ್ಲಿ ಹ್ಯಾಗೋ ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಮಹಾರಾಜರ ಕಾಲದಲ್ಲೂ ಹಾಗೆಯೇ, ೨೦ ನೇ ಶತಮಾನದಲ್ಲಿ ಹ್ಯಾಗೋ ೨೦೦ ನೇ ಶತಮಾನದಲ್ಲೂ ಹಾಗೆಯೆ, ಮನುಷ್ಯರ ಕ್ಷೇಮಕ್ಕೆ ಅವಶ್ಯಕವಾದ ಧರ್ಮಗಳು. ತಾವುಗಳು ಭಸ್ಮಚ್ಛನ್ನವಾದ ಇಂಧನಗಳ ಹಾಗೆ ಇರದೆ ಅವುಗಳನ್ನೆಲ್ಲಾ ಪರೀಕ್ಷಿಸಿ ಲೋಕಕ್ಕೆ ಪ್ರಚಾರಪಡಿಸುವದು ತಮ್ಮುಗಳ ಕರ್ತವ್ಯವೆಂದು ಸೂಚಿಸುವದಕ್ಕೆ ಬದಲಾಗಿ, "ಪ್ರಾಚೀನವನ್ನು ಬಿಟ್ಟುಬಿಡಿ, ಈಗಿನ ಸ್ವಲ್ಪ ಎ.ಬಿ.ಸಿ.ಡಿ. ಸ್ವಲ್ಪ ಕಾಫಿ, ಸ್ವಲ್ಪ ಮುಖಕ್ಷೌರ, ಸ್ವಲ್ಪ ಒಂದು ಕೋಟು ಇವುಗಳನ್ನು ಅವಲಂಬಿಸಿ," ಎಂದು ಉಪದೇಶ ಮಾಡುವವರು ಮಾರ್ಗದರ್ಶಿಗಳೆಂದು ನಾನು ಹೇಳಲಾರೆ.

ಆಧುನಿಕರು ಮೇಲೆಂದೂ ಪ್ರಾಚೀನರು ಕೀಳೆಂದೂ ಯಾವ ಸ್ಥೈರ್ಯದಮೇಲೆ ಹೇಳಬಹುದು? ಪಾಣಿನಿಯ ವ್ಯಾಕರಣದಂತೆ ಲೋಕದಲ್ಲಿ ಬೇರೆ ಯಾವ ಭಾಷೆಗಾದರೂ ಒಂದು ವ್ಯಾಕರಣವಿದೆ ಯೇನು? ಮನುಧರ್ಮಶಾಸ್ತ್ರದಂತೆ ಧರ್ಮಸೂಕ್ಷ್ಮಗಳನ್ನು ಪರಿಶೀಲಿಸಿ ಮನುಷ್ಯನಿಗೆ ಬೋಧಿಸುವ ಗ್ರಂಥವು ಬೇರೆ ಯಾವ ಜನಾಂಗದಲ್ಲಾದರೂ ಇದೆಯೇನು? ಕಾರ್ಲ್‌ಮಾರ್ಕ್ಸನ ಪುಸ್ತಕವಾಗಲಿ, ಲೆನಿನ್‌ನ ಪುಸ್ತಕವಾಗಲಿ ಇದಕ್ಕೆ ಸಮೆನೇನು? ಸಾಯನಭಾಷ್ಯದಂತೆ ಸಮುದ್ರಸದೃಶವಾದ ಪಾಂಡಿತ್ಯದಿಂದ ಪ್ರಪಂಚವನ್ನು ಆಶ್ಚರ್ಯಗೊಳಿಸುವ ಗ್ರಂಥವು ಬೇರೆ ಎಲ್ಲಾದರೂ ಉಂಟೇನು?

ಭೌತಿಕಶಾಸ್ತ್ರ, ಸಸ್ಯಶಾಸ್ತ್ರ, ವೈದ್ಯಶಾಸ್ತ್ರ, ಯೋಗಶಾಸ್ತ್ರ, ನ್ಯಾಯಶಾಸ್ತ್ರ, ಅಲಂಕಾರಶಾಸ್ತ್ರ, ಖಗೋಳಶಾಸ್ತ್ರ, ಜ್ಯೋತಿಷಶಾಸ್ತ್ರ, ಯಾವ ಶಾಸ್ತ್ರದಲ್ಲಿ ಪ್ರಾಚೀನರು ನಮಗೆ ಬಿಟ್ಟಿರುವ ಆಸ್ತಿಗಳು ಅವಹೇಳನೆಗೆ ಅರ್ಹವು? ಈ ಸಂಪತ್ಸಮೃದ್ಧಿಯು ಆಧುನಿಕರಿಗೆ ಇನ್ನೂ ತಿಳಿಯದು. ಅದು ಅವರಿಗೆ ತಿಳಿಯುವಂತೆ ಮಾಡುವುದು ಪಂಡಿತಮಂಡಲಿಯ ಸದಸ್ಯರ ಕರ್ತವ್ಯ. ಒಂದು ವಿಶ್ವವಿದ್ಯಾಲಯದಾದನಮಾತ್ರಕ್ಕೆ, ವಿದ್ವತ್ಪಂಬಳವಾದನಮಾತ್ರಕ್ಕೆ, ಪಂಡಿತಕೆಲಸ ಸಿಕ್ಕಿದಮಾತ್ರಕ್ಕೆ, ಕೃತಕೃತ್ಯರಾದೆವೆಂದು ತಿಳಿದುಕೊಳ್ಳದೆ ಶ್ರೀಮಚ್ಛಂಕರಾಚಾರ್ಯರು ತಮ್ಮ ಅತ್ಯಲ್ಪ ಜೀವನವಾನದಲ್ಲಿ, ಶ್ರೀಮದ್ರಾಮಾನುಜಾಚಾರ್ಯರೂ ಶ್ರೀಮನ್ಮಧ್ವಾಚಾರ್ಯರೂ, ಶ್ರೀವೇದಾಂತದೇಶಿಕರೂ ಇತರ ಪೂರ್ವೀಕರೂ ಅಮರುಶತಕ, ಭರ್ತೃಹರಿ, ಗೀತಗೋವಿಂದ, ಇವುಗಳಂತೆ ಒಂದು ಗ್ರಂಥವನ್ನು ರಚಿಸಿ "ಶತಶ್ಲೋಕೇನಪಂಡಿತಃ" ಎಂಬಂತೆ ಪಂಡಿತರಾಗಿರಲು ತೃಪ್ತರಾಗದೆ ಎಷ್ಟು ಅಪಾರವಾದ ವಿಸ್ತಾರವಾದ ಅಪ್ರತಿಹತವಾದ ಪಾಂಡಿತ್ಯವನ್ನು ಸಂಪಾದಿಸಿ ಎಷ್ಟು ಜ್ಞಾನಪ್ರಸಾರಮಾಡಿ ಲೋಕೋಪಕಾರಿಗಳೂ ಕೀರ್ತಿಭಾಗಿಗಳೂ ಆಗಿರುವರೆನ್ನುವದನ್ನು ಸ್ಮರಿಸಿಕೊಂಡು, ತಮ್ಮಲ್ಲಿ ಪ್ರತಿ ಒಬ್ಬರೂ ಯಥಾಶಕ್ತಿ ಗಣಿಗಳಲ್ಲಿ ಅಡಗಿರುವ ವಜ್ರ ವೈಡೂರ್ಯಗಳಂತೆ ಪ್ರಾಚೀನವಿದ್ಯೆಯಲ್ಲಿ ಅಡಗಿರುವ ಲೌಕಿಕ ವೈದಿಕ ತತ್ವಗಳನ್ನು ಜನಸಾಮಾನ್ಯಕ್ಕೆ ತಿಳಿಯಪಡಿಸಲು ಯತ್ನಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಹಿಂದೆ ದ್ರೌಪದಿಯು ವನವಾಸದಲ್ಲಿ ಧರ್ಮರಾಯನನ್ನು ಸಂಬೋಧಿಸಿ

"ಭವಾದೃಶೇಷುಪ್ರಮದಾಜನೋದಿತಂ ಭವತ್ಯಧಿಕ್ಷೇಪವಿವಾಸುಶಾಸನಂ।
ತಥಾಪಿವಕ್ತುಂವ್ಯವಸಾಯಯಂತಿನಾಂ ನಿರಸ್ತನಾರೀ ಸಮಯಾದುರಾಧಯಃ॥"

ಎಂದು ಹೇಳಿದ ಮಾತುಗಳನ್ನು ಧರ್ಮರಾಯನು ಅಂಗೀಕರಿಸಿದಂತೆ ತಾವುಗಳು ನಾನು ಮೇಲೆ ಹೇಳಿರುವ ಮಾತುಗಳನ್ನು ಅಂಗೀಕರಿಸುವಿರೆಂದು ನೆಂಬುತ್ತೇನೆ.

ತಮ್ಮೆಗಳೆಲ್ಲರಿಗೂ ಈ ಮಹಾಸಮ್ಮೇಳನಕ್ಕೆ ಆದರಪುರಸ್ಸರವಾಗಿ ಸುಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ. ಇದರ ಆರಂಭೋತ್ಸವವನ್ನು ನೆರವೇರಿಸಲು ಶ್ರೀಯುತ ರಾಜಧರ್ಮಪ್ರಸಕ್ತ ಶೃಂಗಾರನೇಲು ಮೊದಲಿಯಾರ್‌ರವರು ಕೃಪೆಮಾಡಿ ಒಪ್ಪಿರುವರು. ಅವರು ಅನೇಕ ನರ್ಷಗಳಿಂದ ಮೈಸೂರಿನ ಪ್ರಜೆಗಳ ಗೌರವಕ್ಕೂ ಪ್ರೀತಿವಿಶ್ವಾಸಗಳಿಗೂ ಪಾತ್ರರಾಗಿರುವರು. ದಿವಾನ್ ಸರ್ ಮಿರ್ಜಾರವರ ಆಪ್ತಕಾರ್ಯದರ್ಶಿಗಳಾಗಿದ್ದು ಜನರಿಗೆ ಹಿತಕಾರಿಗಳಾಗಿದ್ದುದಲ್ಲದೆ ಈಚೆಗೆ ಶ್ರೀಮನ್ಯಾಯಾಧೀಶರಾಗಿ ರಾಜಧರ್ಮವನ್ನು ಪ್ರಜೆಗಳಿಗೆ ನಿಷ್ಪಕ್ಷಪಾತವಾಗಿ ಬೀರುತ್ತಿದ್ದರು. ಪ್ರಕೃತ ರಾಜಪ್ರತಿನಿಧಿಗಳಾಗಿ ಸಂಸ್ಥಾನದ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವ ಆಳ್ವಿಕೆಯನ್ನು ನಡೆಸುತ್ತಿರುವರು. ಇವರು ಸೌಜನ್ಯ ಸೌಶೀಲ್ಯಾದ್ಯನೇಕ ಸದ್ಗುಣಗಳಿಂದ ಭೂಷಿತರಾಗಿ ಎಲ್ಲರಿಗೂ ಮಾನನೀಯರಾಗಿರುವರು. ಇವರು ಈ ಆರಂಭೋತ್ಸವನವನ್ನು ನಡೆಸುವೆನ್ನುವದು ಮಹಾಸಮ್ಮೇಳನದ ಗೌರವಕ್ಕೆ ತಕ್ಕದ್ದಾಗಿರುವದು.

ಮಹಾಸಮ್ಮೇಳದ ಅಧ್ಯಕ್ಷಸ್ಥಾನವನ್ನು ವಹಿಸುವ ಶ್ರೀ॥ ರಾಜಸೇವಾಪ್ರಸಕ್ತ ಎ. ಸುಬ್ರಹ್ಮಣ್ಯ ಅಯ್ಯರವರು ದೇವರಂಥಾ ಪುರುಷರು. "ಅಣೋರಣೀಯಾ ಮಹತೋಮಹೀಯಾ," ಚಿಕ್ಕವರಿಗೆ ಚಿಕ್ಕವರು ದೊಡ್ಡವರಿಗೆ ದೊಡ್ಡವರು. ಅವರು ಸದ್ವಂಶಜರೂ ಶಾಸ್ತ್ರಜ್ಞರೂ ದೈವಸಿಷ್ಯರೂ ಸರಳಹೃದಯರೂ ಅತಿಸುಲಭರೂ ಪ್ರಜೋಪಕಾರಿಗಳೂ ಆಗಿ ಜನಗಳ ಅದರಕ್ಕೂ ಗೌರವಕ್ಕೂ ಪಾತ್ರರಾಗಿರುವರು. ಈ ರಾಜಧಾನಿಯಲ್ಲಿ ನಾನಾ ಸಂಸ್ಥೆಗಳು ಅವರ ಆಶ್ರಯವನ್ನೂ ನಾಯಕತ್ವವನ್ನೂ ಹೊಂದಿ ಮುಂದಕ್ಕೆ ಬರುತ್ತಿರುವವು.

"ಗುಣವದ್ವಸ್ತು ಸಂಸರ್ಗಾದ್ಯಾತಿ ಸ್ವಲ್ಪೋಪಿ ಗೌರವಂ।
ಪುಷ್ಪಮಾಲಾನುಷಂಗೇಣ ಸೂತ್ರಂ ಶಿರಸಿಧಾರ್ಯತೆ॥"

"ಹೂವಿನೊಂದಿಗೆ ನಾರು" ಎಂಬಂತೆ ನಾನು ಈ ಸ್ಥಾನವಲ್ಲಿ ನಿಲ್ಲುವದಕ್ಕೇ ಅವರು ಕಾರಣರಾದ್ದರಿಂದ ಅವರು ಎಂಥಾ ಗುಣವದ್ವಸ್ತು ಎನ್ನುವದು ಗೊತ್ತಾಗುತ್ತದೆ.

ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಈ ಮಹಾಸಮ್ಮೇಳನವು ಯಶಸ್ವಿಯಾಗಿ ನಡೆದು ತಮ್ಮೆಗಳೆಲ್ಲರಲ್ಲೂ ಇತೋಪ್ಯತಿಶಯವಾದ ಉತ್ಸಾಹವೂ ವಿದ್ಯಾಧಿಕ್ಯವೂ ನೆಲೆಸಿ ತಮ್ಮೆಗಳಿಂದ ಲೋಕೋಪಕಾರವಾಗಲೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸಿ ತಮ್ಮೆಲ್ಲರಿಗೂ ಪುನಃ ಸುಸ್ವಾಗತವನವನ್ನು ಬಯಸುತ್ತೇನೆ.

ಮೈಸೂರು,
15—6—1945

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,
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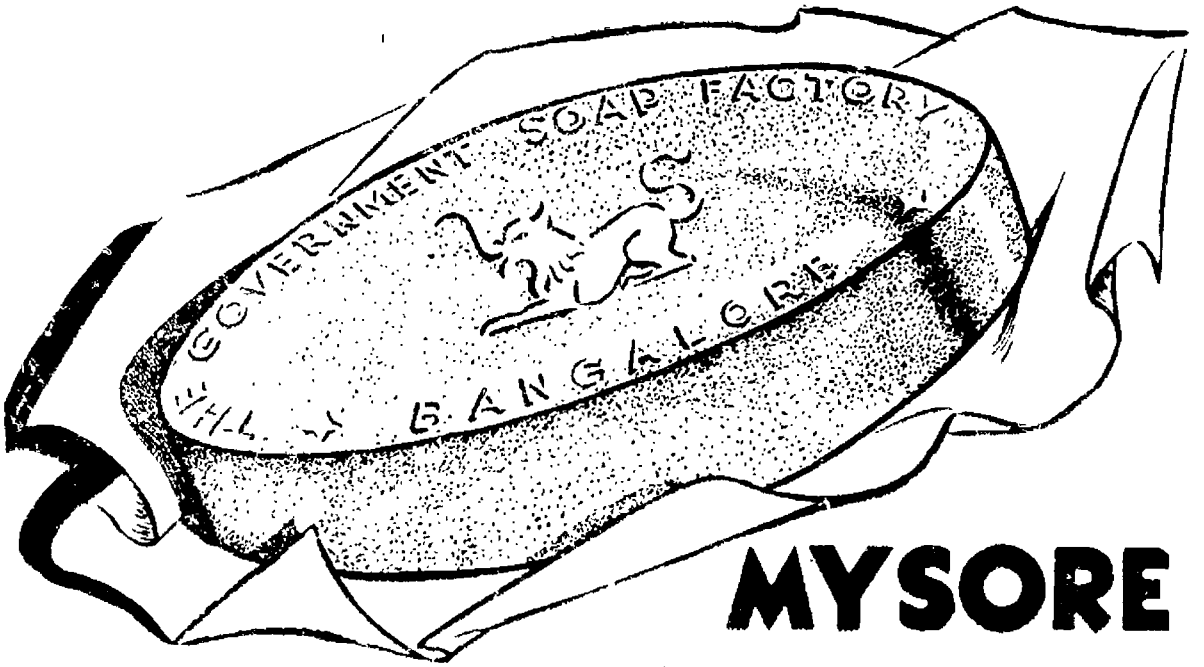

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11TH MYSORE STATE PANDITS' CONFERENCE

The 11th Conference of the Pandits of the State was held in the Maharaja's Sanskrit College, Mysore, on the 15th last. It was attended by most of the Pandits of the State and graced by the elite of the City.

After invocations by students of the Maharani's High School and Pandits, Mr. C. R. Josyer, M.A., (Hons.) Chairman of the Reception Committee, welcomed the distinguished gathering in the speech published already. Rajadharmaprasakta T. Singaravelu Mudaliar, Vice Chancellor of the University then opened the Conference with the following felicitous speech:

"It was a great surprise to me when Rajasevaprasakta A. Subramanya Iyer requested me to open the eleventh Conference of the Mandala. For I am neither a Pandit nor one who had anything to do with Pandits till very recently since when I have had the privilege of being the Vice-Chancellor of the Mysore University. Perhaps it was that circumstance that induced him to think of me to take part in today's function. I thank him and you all for so honouring me.

Short though my contact has been with the Mysore University I have had occasion to meet many of the learned Pandits of the University, not only those who are teachers but also those engaged in interpreting the findings of the Archaeological Department and the ancient manuscripts of the Oriental Library. My contact with them has shown me how deeply learned these Pandits are and my conversations with them have really enlightened me as to the meritorious work they have been doing in their attempts to give us a glimpse of our civilisation. Professor Max Muller has said "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race, the Jewish—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this only, but a transfigured and eternal life, again I should point to India." I owe no apology in making this long quotation for it brings out in a better way than I can express the glorious achievements of our ancestors, wide in range and rich in content.

It may be asked as to why we, Hindus, should attempt to know anything at all of the achievements of our ancestors. The answer to that is that "Nations like individuals, derive support and strength from the feeling that they belong to an illustrious race, that they are the heirs of their greatness, and ought to be the perpetuators of their glory. It is of momentous importance that a nation should have a great past to look back upon. It steadies the life of the present, elevates and upholds it and lightens and lifts it up, by the memory of the great deeds, the noble sufferings and the valorous achievements of the men of old." Moreover there is a continuity in the development of human mind. The present is based upon the past and the present is the foundation of the future. To the Hindus therefore it is a matter of supreme importance to know their past history, to study and assimilate the achievements of their forefathers. We get a glimpse of those achievements from the ancient manuscripts though many of them have been destroyed on account of historical circumstances, and from the findings of the archaeologists and epigraphists. Who are better fitted than you, learned Pandits of this Mandala, to enlighten the modern world on the history of our ancestors and their achievements? You therefore occupy a very important position in our society and it is for you to bring out those achievements and reveal them to the present world. You are the link between the past and the present and it is for you to inspire the present generation with the genius of our ancestors so that it may keep burning the torch lit by our ancestors and pass it on to the future.

It is the inherent truth of Hinduism, the vitality and greatness of the Hindu civilisation that have enabled the Hindus yet to preserve their existence as such, despite all the political cataclysms.

social upheavals and racial eruptions the world has seen, while these calamities overwhelmed the ancient Egyptians, the Assyrians and the Phoenicians and destroyed the empires of ancient Greece, Persia and Rome.

Most of the Pandits in these days confine their studies and researches to the realm of religion, Philosophy, Literature or Grammar. There are very few indeed who have turned their attention into the various other achievements of ancient Hindus. We are told that the ancient Hindus had attained very high eminence in several branches of human life not only in Literature, Religion, Philosophy and Poetry, but also in Medicine, Mathematics, Astronomy, even Military Science, Music and other arts. It appears to me that you can usefully extend your studies and researches to those realms also. This will also enable you to redress a grievance which most of you legitimately feel you have, viz., that you are a neglected class in our society and that you have not been as amply rewarded for your labours as others who have taken other professions. I feel that there is some justification for this state of things. If you feel that you should be paid for your labours as adequately as those who have taken up other professions it is because your work as at present conducted is not considered to be of practical use to a larger section of our society. If really you extend your researches to other spheres I have mentioned above and thereby become more useful, I am sure your work will be rewarded much better than now. I therefore plead that you must devote your researches and learning to bring out of our ancient civilisations such things as are useful to society as a whole. Take for instance the Science of Ayurveda. If only some of you take to researches into our ancient system of Ayurveda in which, I believe, our ancestors had attained such eminence as may be compared favourably with the achievements of the Modern Medical Science, you are sure to be amply rewarded. Recently the University of Mysore has instituted a Research Scholarship in Ayurveda and I hope some of you will take advantage of it.

There is a question which seems to have created a controversy as to the merits of the Pandits who are trained under the old system and of those who get training under modern methods. There need be no such comparison at all since there is necessity for both the classes of Pandits. We need the former to interpret the ancient knowledge in the spirit of the ancients and the latter to interpret it in modern language and ideas. Both classes may

(Continued on page 6)

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THE STATE BUDGET

III

The Address mentions the interesting fact that the Geological Department was started in 1894. So it ought to be celebrating its Golden Jubilee this year.

The complaint is expressed that though the Department has collected a good deal of information during these 50 years, "the public have not shown much keenness to utilise the information for practical purposes."

But whose fault is it that the public are left in the dark about the information and its possibilities? Not the public's, surely? Information is collected and pigeon-holed, and both the Department and Government rest satisfied. Some publicity should be given to the useful information available in the Geological Department, at least similar to that given by the Inspector General of Police for his Avery's weighing machine.

The same is the case with the Commerce Department. It publishes a report yearly about the Foreign Trade of the State. The report is not given to the interested public, but is preserved for white-ants. The informations collected by these Departments should not be secreted but should be held up before the public, so that the more adventurous among them may catch the bait and go forward to success or failure.

Mention is made of the effort to improve the equipment of the Akash-vani broad-casting station. If the improvement contemplated is confined to improving its mechanical equipment, it will not be much of an improvement. Has it ever considered voice-test in the selection of its staff, as it considers caste-test? A good voice is a fundamental requisite in the staff of a Broad-casting station. But some of those who address the public from Akash-vani should go back to their bed-rooms, and not waste the time of the public. And some of the programmes also, for instance the so-called ladies' programme, are simply awful.

The paragraph about Village Panchayats reads to us like a fairy story. A new sort of sovereignty is being conferred upon them, and it is expected that it will promote unity, initiative, and self-reliance. Will it? We wonder! The quantity of mutual ill-will and unwillingness to perform civic action without remuneration in our villages compares favourably with any other part of the world. And to think of the Panchayats getting rich by extra taxation for the members to mis-spend as other fathers are doing in bigger areas, would not be conferring a boon on the villagers. Tub-thumping agrarian orators din our ears with the poor yield and lack of sustenance of our villagers. Political assemblies shed big tears over the Himalayan indebtedness of the villagers, from the figures supplied by so-called economists by exhausting multiplication tables. And yet, it would seem, they are capable of being further taxed!

And as for judicial powers, whoever can associate Panchayats with the idea of judicial sense? Even in the case of the highest judicial tribunals, as recent instances have shown, Panchayatdars amaze the world with verdicts contrary to the bulk of the evidence tendered. Even as Bench Magistrates in capital cities like Mysore they have proved a failure.

We take it that Government are launching out this scheme just as they launched the scheme of non-official Ministers four years

ago. That has not heralded the Golden Age. And in the case of the second batch even the selection has left the public gaping. In racing parlance, it has been "a bad day for favourites," "rank outsiders" walking off with the prizes.

Faddists for non-officialisation of the Cabinet might however rejoice that the non-official strength in it has risen from minority to parity. Democracy is progressive, and next time, we presume, the non-official strength will rise from parity to majority! These are but experiments, and no one need have any illusions about them.

The Excess Profits Tax, demanding 60 per cent of the excess over a man's normal profits,—20 percent of it to be returned ere long,-roused the opposition of those who have profited by the War. The Tax means that if a man's normal profit was Rs. 50,000, and if he has made a profit of Rs. 2 lakhs in the year, 60% of the excess, or Rs. 90,000, would be due to Government, a third of it being returnable to him in a year or two. Thus out of Rs. 2 lakhs he would get Rs. 140000, and Rs. 60,000 would go to Government for public needs. The opposition to the Tax seems therefore rather strange to us. It seems all the stranger because, when the Government, which was taking, not 60%, but 75% of the Gold Mines' excess profits, sought to return some 10% of it, it provoked violent opposition. The public mind, we suppose, is never logical. Interested persons can twist it as it suits them, just as the man at the foot-light can transform the actors to any colour he likes in a theatrical show. The Address closes on a grave note.

The State's income has increased owing to the war, and will decrease when war conditions cease. But meanwhile the expenditure has increased largely under certain permanent heads. "Between 1939-40 and 45-46, the expenditure on education has risen from Rs. 54 lakhs to Rs. 111 lakhs, on medical relief from Rs. 16 lakhs to 29 lakhs, on public health from Rs. 2 lakhs to Rs. 8 lakhs, and on sericulture from Rs. 1 lakh to Rs. 4 lakhs. It would be a retrograde step to reduce expenditure on any of these or similar items when conditions which have resulted in adventitious increases in the State's revenue cease to exist."

It is obvious that both income and expenditure in the post-war years will have to be guarded. But God tempers the wind for the shorn lamb, and none of us is statesman enough to forecast how He tempers it!

Editor,

"THE RATIONALIST"

A prominent businessman and philanthropist of the State writes;

"I do not miss your paper, and I never fail to read your Leader. The one thing that I like is your expressions. To be frank, I often think why you should remain in Mysore. Well, in this way I feel. You should excuse me for giving expression to views like this."

If Heaven has ordained that we should serve it in Mysore, how can our friends expect us to dictate from Panchghani or New Delhi?

Ed.

MARRIAGE

CHI. SOW. VEDAVALLI, daughter of Mr. M. N. Narasimhiengar, M. Sc. Mysore University, with CHI. M. A. RANGARAJAN, son of late Sri. U. Mahavidwan Tarkatheertha Lakshmi-Tatacharyar, Avl., Melkote, and brother of Sri. U. Vidwan Alwar Tirumalai Iyengar, Avl, on Wednesday the 27th inst. at Ramavilas Agrahar, Mysore.

(*Continued from page 3*)

co-operate with each other in their investigations and in interpretations.

I am afraid I am trying to teach the teachers. My only excuse is my patriotic love for Hindu culture and attainments and to tell you what we expect of the learned Pandits like you.

It gives me very great pleasure in declaring this Conference open, and I hope that your deliberations at this Conference will lead you to achieve something not only spiritual and mental, but also practical."

Rajasevaprasakta A. Subrahmanya Iyer, the doyan of Mysore, who presided in the unavoidable absence of Mr. T. Ramiya, B.A. (Hons.) Huzur Secretary to H. H. The Maharaja, in a thought-provoking Presidential speech, expatiated on the merits of the Pandits and the learning which they represented, and advised them as to how they should conduct themselves in order to maintain their importance in present day Society.

Vidwan R. A. Krishnamacharyar, Avl. and Sri Pandit Vittal Sastry presented reports of work done in the past year. Rajasevasaktha D. Venkatramayya, Vice President of the Mysore State Vidyasala Pandita Mandali, presented thanks to Rajadharmaprasaktha Singaravelu Mudaliar, Rajasevaprasakta A. Subramanya Iyer and Mr. G. R. Josyer for kindly participating in the Conference, and the Session adjourned with the singing of the State Anthem and cheers to His Highness.

At the afternoon session, and the morning and afternoon sessions on the 16th and 17, Pandit Sri Y. Subrahmanya Sarma of Holenarsipur, Sahitya-ratnam, Mahavidwan B. Venkatrama Sastriyar, Professor M. Lakshminarasimhayya, M.A., and Rajasevasakta D. Venkatramiaya, presided, and a large number of Pandits and scholars spoke on various aspects of knowledge. Principal N. Mallikarjuna Sastry, M.A. of Sri Veda Mahapatasala, Bangalore, presided over the business meetings. On the evening of the 17th, Rajasevaprasakta A. Subrahmanya Iyer, President of the Conference reviewed the work of the Conference and wished it all prosperity. Rajasevasakta D. Venkatramayya and Pandit Vittal Sastry tendered grateful thanks to H. H. the Maharaja and Their Holinesses the Swamies of Parakala Mutt and Raghavendra Mutt, the Mysore Municipal authorities, to Dr. A. N Narasimhayya, M.A., Ph. D. Principal of the Sanskrit College, and others who had contributed to the success of the Conference. Mahamangalarathy and Rajasirvada brought the Conference to a close.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R, Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

[*Note*: (i) Sri Bhagavadgita and Sri Ramanuja's Bhashya-Lecture XIII.]

(a) The soul is eternal and and the body is perishable. This aspect is explained in the Second Lecture. Vide also para 5 of Gospel No. 22. The subject is further explained in this Lecture.

(b) In the world people use such expressions as—"I am deva"; "I am man"; "I am corpulant"; "I am slender": and the like. Thus they equate the body with the soul or the *atma*, which suffers happiness and grief. But those who are in the know of the truth about the body, say that the body is distinct from the *atma* and that it is the place (kshetra) for the *atma* to experience pleasures and pains. The wise who know what the soul is also know that the body is composed of parts or is an aggregate whole. They say "I know this (body") The *atma* is thus the cognizor as contradistinguished from the cognized which he cognizes. "I cognize the body" is the same as "I cognize the pot" in so far as "I" represents the cognizing *atma*, and the body and the pot are cognized objects, external to the cognizing soul, which is therefore a distinct entity. (Vide sloka 1). In a slightly modified form, the same may be stated thus. Those who are in the know of the truth of the soul, say of the body as "my body" in respect of the whole body, and as "my head, my hand, etc," in respect of the members or parts of the body. They say "I cognize as such." Since the "I" who cognizes, is cognized, he (the *atma*) is distinct from the cognized body.

(c) The body is made up of the five great elements of the Earth, Water, Fire, Air and Space, and *ahankara* (the root of the elements), *buddhi* (*mahan* or *mahat-tativa*), and *avyakta* (*prakriti* or primordial matter-stuff of which all the foregoing are differentiations), and the five act-organs, the five sense-organs, and the mind, and the Five Sensibles, which are the five objects of the senses, namely sound, touch, colour (or form), taste and smell. These sensibles as well as longing, aversion, joy, and affliction are the modifications of *kshetra* (body) and are modes or affections of the soul. The body serves as the abode in this world of the soul for suffering happiness and grief and is helpful in attaining salvation (slokas 5 and 6).

(d) In addition to what has been stated in (a) other reasons are given in sloka 16, by which it could be known that atma is quite different from the body.

The *atma* supports the body made up of earth and other things [vide (c)]. That which is supported is the body. The supporter and the supported must be distinct from each other. Hence *atma* is different from the body. The food articles grown from earth etc., are devoured by *atma*. The body which grows by the devoured material elements is different from the devourer-*atma*. It is also the atma which causes the transformation of the devoured materials into things of growth etc. The body does not support itself. The aforesaid properties are not to be found in a dead body. Hence the mere matter-combined *kshetra* (body) is incapable of being the supporter, the devourer or causer. The soul is therefore different from the body.

(e) The one Sun through his rays of light pervades everywhere and manifests all the things of the world. Similarly the *atma* which is in the body, through his attributive intelligence (ಧರ್ಮ ಭೂತಜ್ಞಾನ), pervades everywhere inside and outside the body from top of head to toe of foot and cognizes "this is my body and it is of this kind." Therefore, just as the Sun, which manifests, is distinct from the manifested things of the world, likewise the cognizer *atma* is quite distinct from the body, which is cognized. Just as the Sun is different from sun-shine, though there is similarity in brilliance, even so the substantive intelligence of the *atma* is differet from its attributive intelligence (vide Gospel No. 8). Though the body is one it contains many parts. Neither the body as a whole nor any of its parts individually: possesses intelligence or knowledge. The soul, which is devoid of parts and is one whole, remaining unaltered in every respect, possesses knowledge in the above mentioned two ways. For this reason also the *atma* is quite different from the body as well as from every one of its parts. (Vide sloka 33).

(To be continued)

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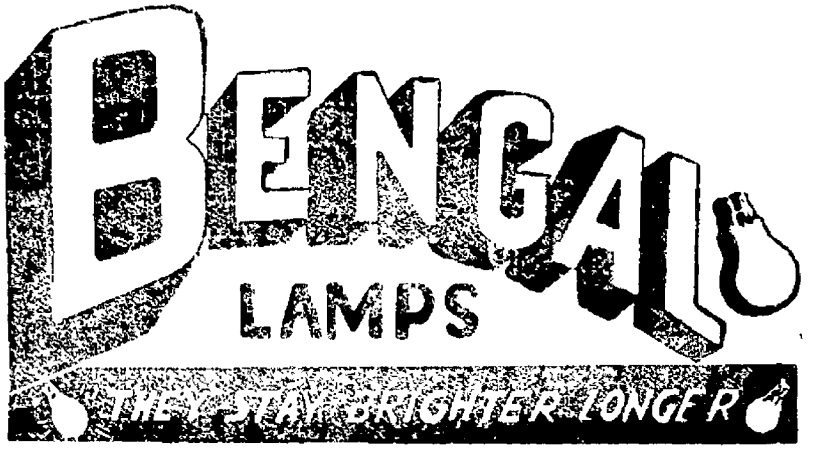

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MUSLIMS AND HINDU CULTURE

IN BALI AND JAVA

Dr. A. A. Bake, a Sanskrit scholar of the University of Utrecht, in the course of an article points out how in Muslim Java to-day there is a harmonious blending of Hindu and Muslim cultures. He writes:

Pure Hindu culture had probably always been more or less the special possession of the highest court circles. Its vitality lay with the people, who took the broad ideas and changed them round to suit their exigencies.

DUTCH SCHOLARS' EFFORTS

The continuation and culmination of this process is what we see in the Bali of our days, where Shiva, Vishnu and Buddha seem to share pride of place with the different animistic spirits and the ancestral souls. Almost certainly the Hindu colonisation of that island dates back a very long time too, but its importance in the history of Hinduism and its changes of character emerge only after the fall of Madyapahit to Muslim powers, by the middle of the 15th century.

In Java the fanaticism inherent in a new creed destroyed much of the old traditions for a period stretching over a couple of generations and did incalculable harm. It was felt to Dutch scholars like Kern to rediscover the meaning of the old Javanese literature and language, and teach it again to the true lovers of Javanese culture on the island.

ARJUNA AS MODEL

The remarkable fact, however, and proof of the fundamental influence of Hindu traditions on the people of Java, is that in our days, when the entire population of Java professes Islam. Arjuna is held out as the model of heroism and chivalry, thus keeping alive and powerful the pure Hindu ideal of the Kshatriya.

The average Javanese villager is firmly convinced that the Pandavas were born and bred in Java itself. Ninety per cent, of the plays, whether the ancient shadow plays or straight stage performances, are based upon the Ramayana or Mahabharata.

Countless Javanese proper names are based on Sanskrit originals. One might find a Prince Suryaputra visiting his cousin Tejakusuma in an afternoon in the "Mandapam" of the palace of "Sura, karta" to watch lessons of the young princes and princesses with their playmates of the nobility in the perfect art of Bharatanatya.

DANCING

In Java, dancing is still an accomplishment of princes and of the highest nobility. A king who, like the builder of the Belur temple in Mysore, dedicates one of the shrines to his queen and commemorates her fame as a dancer and the joy her performances gave her subjects, might be possible *Mutatis mutandis* in the Java of our days.

During the great performances in the palaces, crowds of villagers from all around flock to the scene of the feast and watch with breathless attention every movement of the performers, keenly appreciating technical skill and criticising mistakes and failings. What is more, they model their moral and ethical outlook after the teachings of the old Puranic stories—hence the vital importance of a character like Arjuna.

FOREIGN INFLUENCE

The beauty of Javanese culture is very largely in what we find here in the people who, having undergone the influence of a different culture for a period of centuries, have been able to absorb the congenial elements of that foreign culture and make it so much their own that the mass of the population is completely unconscious of the fact that there has ever been any foreign influence at all.

Here is a practical example of the truth and wisdom of what Tagore once said in reference to foreign influence in culture: "Only the weak are afraid to borrow because they know that they will not be able to pay off their debt in their own coin."

REPRINTS AND BOOKLETS

1.	**A. Victorian Statesman**	0—4—0
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3.	**Problem of Wealth**	0—2—0
4.	**The Tree of Happiness**	0—1—0
5.	**ಗಾಯತ್ರೀ ರಾಮಾಯಣ**	0—1—0
6.	**Sir Mirza Ismail's Dewanship**	0—2—0
7.	**Small-pox and its treatment in Vedic Times**	0—2—0

A NEW MATCH

Science has perfected a water-proof match which will strike when wet. For a year and a half it has been a well-kept military secret, but, last week the military censors struck a light in the official blackout.

Most ordinary matches are made of sequisulfide of phosphorus which is able to resist high humidity but which disintegrates in water. When U. S. troops went to the Pacific, army authorities called on the scientists to produce matches that would function after amphibious landing and tropical rains. The answer was finally found and the new match looks like any ordinary match but it is coated with a still secret mixture which sheds water like a duck's back.

PRESIDENT'S SALARY

After President Truman pays federal and state income-taxes out of his salary of 75,000 dollars a year he will have left only a little more than 25,000 dollars, tax experts estimate. They say it all depends on the extent of the tax exemptions but the "maximum" federal tax would be 46,600 dollars. The President's home State of Missouri also imposes a tax ranging up to four per cent on all over 9,000 dollars. That will take another thousand or more of the President's salary. The President has a 30,000 dollar fund provided by law for travel, medical and entertainment expenses but this is not taxable.

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ENGINEERING RESEARCH IN HYDERABAD

The Nizam's Government has sanctioned a scheme proposed by Nawab Zani Yar Jung Bahadur, P.W.D. Member of the Nizam's Council, for the establishment of a Department in Engineering Research estimated to cost about Rs. 6 lakhs. Dr. S. P. Ragu Principal, Osmania Engineering College, has been appointed as its head, and he has been asked to draw up a five-year programme in this connection. The subjects coming within the scope of this Department include irrigation soil mechanics, building materials, building and housing problems, road research, public health engineering, hydraulic machinery, agricultural engineering, and industrial psychology.

The Department proposed is to be located at Himayat Sagar, ten miles from the city, and research work is expected to be started early next October.

Hyderabad till now, had been handicapped for want of a research laboratory of its own. Minor researches, however, were carried out by students of the Engineering College.

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Monday 2-7-1945.

"RATIONALIST" OR "JUPITER"

Our further thoughts on the above suggestion had to be deferred owing to the consideration of the State Budget during the last three weeks.

We last stated that a critical and outspoken reader had written to us that the word "Rationalist" was "teeth-chattering and tongue twisting," and suggesting that we call the paper "Mysore Jupiter", since our writings were "in the nature of Jupiter". Before closing he applied to us the famous words, "Some are born great, etc."

We explained that the word "great" was not an elastic term which could be used cheaply, and that we did not deem ourselves great in any sense.

It is true that during boyhood and youth it was our ambition to become great. As the years passed the word has lost its glamour. We do not seek the title for ourselves, and we look askance at persons whom the unthinking public often lightly calls great.

Our correspondent observes that our writings are in the nature of Jupiter speaking, and that therefore we ought to call the paper "Mysore Jupiter."

May we remind him of the story of King Canute, who went to the sea-shore with his retinue, and seating himself on a golden throne near the water-edge commanded the waters to go back? In reply a big wave came and splashed his trousers and shoes, and he had to get a new pair of ermine pants and embroidered shoes. That was nature's reply to man's conceit!

There are also stories of scholars in early times who, winning the king's favours lost their head and paraded the roads on "addapallakkis" or cross-palanquins with a band of paid followers bawling out their praise, and a contemptuous mob toppling their palanquin and flinging the presumptuous scholars into the gutter. The poor creatures had to pick themselves up and limp back to their homes with soiled shawls and broken ornaments!

Jupiter is the name of the Greek God, and for the 'Rationalist' to assume that title would be the height of presumption and intolerable to the public.

Even Mahatma Gandhi, whom every one respects did not presume to call his paper by any more high-sounding name than "Young India" and "Harijan" though how the name "Young India" is appropriate he himself must know.

India, despite the fact that she yet gets children like Mahatma Gandhi, is not young but old, so old that the memories of her infancy are lost in the mists of antiquity, so old that the Indian nation ranks among the oldest in the world; so old that the modern scholar, be he a Rao Bahadur, Dewan Bahadur, or Khight Bachelor, is unable to fix the age or authorship of its treasures of literature and art, that he cannot say whether the Mahabharata is 5000 years old or 50000 years old, whether Shankaracharya was born 1100 years ago or 2454 years ago, so old that he dare not venture to speak of aught earlier than the Moghal period and that all else is far beyond the reach of his limited scholarship, so old that she deserves to be called the grandmother of Europe, and great-grand-mother of America!

And yet Mr. Gandhi called his paper "Young India"! And later he called it "Harijan." That title was not more appropriate than the other.

It dealt less with Harijans than with the commissions and omissions of the British invader. Yet the papers were vastly popular, and his writings were widely reproduced by the Daily Press.

The "Rationalist" came into being from our desire to give Mysore a paper like Mr. Gandhi's, to subject Mysore afairs to the searching analysis to which he subjected those of British India, to test Mysore happenings with the search-light or touch-stone of Reason.

Our friend calls the word "too teeth-chattering and toungue-twisting." Is it so teeth-chattering as "Archaeology," or "Praktana-Vimarsa-Vichakshana," or "Tokyo Nichi Nichi"? The Director General of Archaeology, Government of India, speaking here recently remarked, "Archaeology is a horrible word, but some knowledge of it is essential for every educated man."

Rationalist is a simple word, expressive of the policy and function of the paper. The first part of the word, thanks to our benign Government, has become popular among young and old in the State. The extra syllable cannot be too much of a strain on our educated classes for whom the paper is ment.

That it has endeared itself to many is seen from the following letter from Bangalore. The writer is a leading business-man of the State. He observes, "your writings have created a demand, and it is necessary that you must now shift to Bangalore, so that more people may read, and that you will make it possible, by means of further publicity, for more people to know that there is a paper like "Rationalist,"—and that act of yours is, in my opinion, a public duty, or I may say, Public Service No. I.

"During the course of 20 years I have not seen a man in Mysore who dares to write in the way you write. Sometimes even to tell the truth it requires courage, and excuse me for saying that Mysore Journalism is yet in infancy, and they are simply timid, hopelessly lack in vision, and refuse to move with the times. We need a fearless Press, and unless some more journals adopt your style, Journalism in Bangalore would be like *idli*—without sambar or chatny.

"I would like your paper and writings being read by one and all, and that when you say or write a thing, it must be taken as the Voice of Mysore. You have the knack of knowing what exactly is passing in the mind of the common people, and when you take your pen it simply writes what you feal, without any mental reservation. It is not all that have the gift of interpreting human values. Your hitting, sometimes, is very good, for that brings home the sense of duty.

"I do not accept your contention that God has rooted you in Mysore. He is not so bad as to put a compound wall to prevent Josyer from going out; or does he prevent you now, if you fly to New York or London?

"All I can say in the end is that Mysoreans have not as yet caught you, and I think public opinion is being manufactured by "Rationalist," and some day or other public opinion—will compel you to do more service, writing from Bangalore instead of Mysore. I will wait for that day!"

Both writers are urged by the friendliest feeling, and have written with earnest eloquence. We deeply appreciate their regard, and if it is possible to benefit by their kind suggestions, we shall gladly do so. Meanwhile we tender thanks to them.

Editor,

SOME NOTABLE BOOKS.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

(f) In sloka 3, Bhagavan Himself says that both matter and soul are subordinate to Him. The mass of souls and the entire category of non-intelligents, both in their subtle and effected conditions, are the body of God. As their Immanent Soul, He controls them.

(g) In slokas 7 to 11 is told the means by which *atma* may be realised. Jivatma gets many qualities from its contact with the body. Among these, twenty, which are helpful to the realisation of atma, are narrated. The eleventh quality is the reflection that *atma* is different from the body.

(h) In slokas 12 to 18 the nature of *atma* is explained. From this explanation it follows that in every way atma is quite different from the body. In the body there are the parts or members of hands, legs, eyes, ears and the like. It is the seat of sense-organs. The gunas of *satva*, *rajas* and *tamas* are inherent in the body. It is born of *prakriti*. *Atma* is quite different in these four characteristics. In the *atma* there are not the limbs of hands, etc., It is not the seat of sense-organs nor are in it the qualities of satva etc. *Atma* is a different substance from *prakriti*. The body is jada or non-luminous and does not manifest itself while the *atma* is self-luminous and cognizes itself. In these various ways *atma* is different from the body.

(i) *Atma* and matter (*achit*) are two verities whose natures are quite distinct from each other. They are enmeshed together from beginningless time. In this state of union, by the impulse given by the soul, the body and its eleven organs perform works which produce pleasure and pain. The impulsing soul enjoys the delight and the grief. (vide slokas 18-20). How the union has come about and connected matters are dealt with in slokas 20-25. It is declared in sloka 26 that whatever comes into being, movable or immovable, is a product of the union of sentient and insentient substances, *chit* and *achit*.

(j) The substance of slokas 27-32 is as hereunder.—(1) In the essence of the *atmas* there is no difference as there is in the case of bodies. The souls are alike in all the bodies. (2) Unlike the bodies, *atmas* are not perishable as they are not born but self-existent, (Vide also para 5 of Gospel No. 22). (3) The *atma* not embodied, is devoid of all mundane actions, because it is devoid of the qualities like *satva* etc. (4) Like the body which undergoes change from childhood to youth and thence to old age, the soul is not mutable. (5) Though conjoined with the body, *atma* is not effected by it in any manner since *atma* is spiritually atomic.

Note (ii) Tatva-Sekhara by Sri Pillai Lokacharya.

It is undisputed that this body is an aggregate of its parts of hands, legs and the like. It is also a fact and it is an acceptable fact by all, that pleasures and pains are experienced in every part of the body. If consciousness or intelligence is attributed to all the members of the body, then there would be many sentients or rational beings in a single body. In consequence, the principle of their being no disharmony among the organs would not function. The understanding and common usage of "mineness" in these organs would also not function, as the organs do not belong to a single chetana and such common expressions as "therein (in that body), my eyes, my hands, my legs, etc." would cease to be in vogue. If it is said that all organs or parts are not rational but only one of them is sentient, then, when in course of time, that organ should be lost or become defunct, any other organ should not recollect the experiences of the lost organ. Because, it is only he who experienced, that should recollect such experiences and not another who had no such experience. But the expression "now, my eye is lost; previously I was seeing everything" and the self-knowledge or I-ness or my-ness implicit in the expression "I know my organ is lost," successfully contravert the above concept. Besides there would be no pervasion through out the body of the experience of pleasure and pain.

There is the further contingent contention that the body is not an aggregate of parts but is a whole (ಅವಯವಿ) and that it is intelligence or sentient. This contention is against actually known facts. Further the distinctive knowledge and the common usage which spring up in the subjects of "body" and "I" from the commonly prevalent expressions—"I in a child's body is less intelligent;" "I in the body of youth is very intelligent" "my body" and the like, successfully rebut the contention.

(To be continued)

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by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

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'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,

Judge of the Privy Council:

I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

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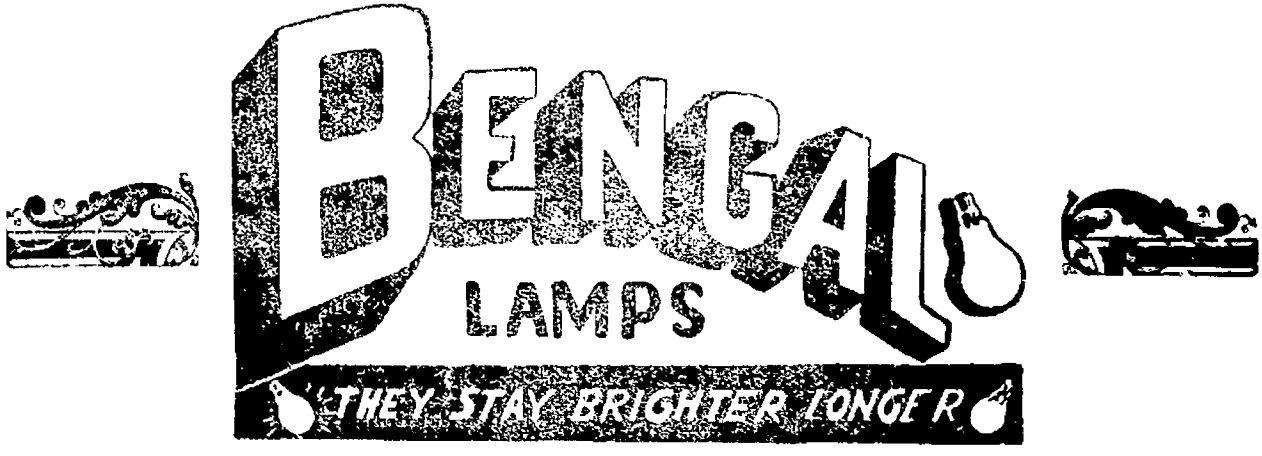

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ACCIDENT PRONE

My friend, the managing director, was worried (writes an eminent psychologist). "One of our van-drivers is always having accidents," he told me. "Nothing very serious. And usually he isn't to blame. It would be unfair to sack him. But I don't feel happy about keeping him on the road." A week later that driver had another mishap. This time he was clearly at fault—and he was dismissed. He got another job almost at once—but within the year he was killed in a road smash. There are many men like that driving to-day. That is one reason why we have so many road accidents.

In industry a comparatively small number of workers have most of the accidents. This discovery has been made by the Industrial Health Research Board of the Medical Research Council. Say that a hundred men were doing a job with an element of danger in it. On an average they might have fifteen accidents a year.

Year after year the same ten men might have twelve or thirteen of these fifteen accidents. Everybody was running exactly the same risks, but a small group of people were being injured over and over again, while the majority of their comrades steered clear of mishaps.

Science found a name for the luckless minority. It called them the "accident prone." The Board recently published the report of a new investigation, "A Study of Accident Proneness Among Motor Drivers," by E. Farmer and E. G. Chambers.

A group of 166 London omnibus drivers was taken, and the men's accident records for five years were studied. It was found that those who had most accidents during their first year also had most accidents in subsequent years.

Similarly results were obtained with other groups of drivers. The first year's accident figures were a pretty sure indication of what was to be expected later on.

Of course, it did not work out in the case of every driver. But men with a high accident rate in the first year kept having, on an average, about double the number of accidents of those who started well.

It was also discovered that drivers who failed to pass certain psychological tests had a higher accident rate than those who succeeded. So it seems that accidents could be reduced if motorists applying for a driving licence had to pass a psychological as well as a driving test; and if no one was allowed to drive for a living if he had three or more accidents in his first year at the job.

But this would involve hardship. Can't we find out what makes people "accident-prone" and perhaps cure them? A theory put forward recently is that accidents are often caused by a feeling of guilt. People come to grief because they feel they have sinned in some way and, subconsciously, they want to punish themselves.

LOVE IN THE FACTORY

That sounds a little far-fetched, but a Continental psychologist has investigated a large number of cases in which skilled and careful drivers had accidents which, in normal circumstances, might easily have been avoided. He found that, in almost every instance, this feeling of guilt existed.

In one case, a girl with a clean driving record had a bad smash. There had been trouble with her father as the result of an unwise friendship.

Other psychologists have noticed a similar connection between accidents and the guilt feeling. In her life of Alfred Adler, the great Viennese psychologist, Miss Phyllis Bottome tells the story of a foreman who persecuted a girl engaged to a fellow-worker.

"Both of them were under his control, and he threatened to dismiss them if the girl would not yield to his passion," says Miss Bottome. "It was a time of great depression, and other work was unobtainable.

(Continued on page 6)

"THE RATIONALIST."

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"RATIONALIST" OR "JUPITER"

Mr. D. L. A. writes:

"I wanted to see what you would finally say about the suggestion made by "a critical and outspoken reader" of yours to call the 'Rationalist' the 'Mysore Jupiter'. How the word 'Rationalist' is 'too teeth-chattering and tongue-twisting' one can scarcely feel. Is the word 'Jupiter' less so? Moreover, the names of almost all the planets and even stars have already been monopolised by journals and firms.

I am not for changing the majestic name 'Rationalist' into any other. It does neither chatter our teeth nor twist our tongue, except of those that may happen to be abashed by its rational outspokenness. Your reader suggesting the change need not fear any such trouble as he is a genuine admirer and well-wisher.

In pronouncing the name 'Rationalist' we elevate our tone with the first syllable and the rest of the syllables follow in an easy cadence—rhythmic flows,—and the meaning of the name elevates our mind too. Your choice of the name has been a very happy one.

A simple enumeration of the meaning of the name will do. 'Rational' means 1. Possessing the faculty of reasoning; 2. Conformable to reason; judicious; 3. Pertaining to reason; attained by reasoning: 4. Pertaining to rationalism. A rational mind is one that is capable of the ordinary and normal processes of thought. A rational man is capable of using his reasoning powers. Rational is opposed to insane. 'Rationalist' is a believer in rationalism—the formation of opinions by relying upon reason alone, independently of authority or of revelation: opposed to supernaturalism. Rationalism, in philosophy, is the doctrine that reason furnishes certain elements that underlie experience, and without which experience is impossible: opposed to empiricism, quackery, charlatanism.

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In this world of rampant irrationalism work on a gigantic scale is called for on the part of the 'Rationalist', and may we hope that the 'Rationalist' will grow in bulk and range!"

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The Rationalist.

Monday 9-7-1945.

"SRI RAMANUJA"

Three young scholars of the University, Messrs. M. A. Krishnaswamy, S. S. Raghavachar, and S. V. Srinivasa Raghavachar,—M. A's,—have in combination produced a small brochure in Kannada on the life and teachings of Sri Ramanuja, the Founder of Sree-Vaishnavism.

Some purists might object to our use of the word founder. Neither Shankara, Ramanuja nor Madhwa is said to have invented or created Advaithism, Vishishtadwaitism or Dvaitism. They are said to have only systematised and given form and shape and dominance to theories which had already found expression by earlier thinkers on the basis of Vedic texts.

In that Age of Humility—others might call it the Stone age, Iron age, or Dark age,—but we would call it the Age of Humility,—great men did not do nothing and claim how great, how original, and how unique and worthy of recognition they were in doing nothing, as we do naw-a-days, but disclaimed everything, and even hid their names, and ascribed everything to their gurus or predecessors.

No doubt the Upanishads, Sutras, and Geeta were there already, just as the marble slab and stone-boulders were already at Florence, Belur, and Shravana Belagola. But it was the genius of Michael Angelo, Jakanachari and Arishtanemi which scooped out of them the immortal sculptures, Venus de Milo, Chennakesavaswamy, and Gomateswara. The work of the three great philosophers is entitled to similar merit.

So all the three philosophers based their conclusions on the truths envisaged in the Upanishads, the Brahma-Sutras and the Bhagavad-Geeta. Each of the three has subjected these texts to his own learning, intellectual grasp and mental outlook, and written commentaries on them according to his lights, and arrived at conclusions differing from each other.

With regard to philosophical truths all men are blind and groping. In the story of the three blind men who approached an elephant, one touched its trunk, another its belly and another its tail, and one described the elephant as round like a tree trunk, tall, and flexible, another described it as bulging, hard and perpendicular and massive, and the third as thin, straight and hairy at the end. Or, to give a nicer analogy, three persons viewing the sunset from different angles, one might be struck by its delicious and captivating rosy hues, another by its slanting, piercing, and brilliant white rays, and another, by nature of a sombre outlook, might ignore both these and notice only the dark gray cloud which sets off both the above.

Thus Shankara inferred Advaitism from the Upanishads, Brahma-Sutra and the Geeta, Ramanuja inferred Vishishtadwaitism, and Madhwa inferred Dwaitism.

Ramanuja, or Sri Bhashyakara, Sri Yatiraja, or Udaiyavar, as he was known later on, was born in 1017 A.D. of Keshava Somayaji at Sriperumbudur, was married in his 16th year, and studied under Yadavaprakasha. It is to be presumed that Ramanuja was by birth a Smartha, and Yadava Prakasha an Advaitin. As the studies progressed the student began to perceive greater and greater faults in the expositions of the teacher, which provoked the latter's mortal enmity, and the two separated. It is stated that later, when Ramanuja had got established as the apostle

of Sree-Vaishnavism, Yadavaprakasha became converted and his disciple.

Ramanuja then lived for a time attached to the temple at Conjeevaram and pursued his studies which made him more and more a Vaishnavite. He then went to Srirangam where he was initiated into Vaishnavism by Mahapurna, and imbibed *Ashtakshari Mantra* from Goshthipurna.

He was imparted the Mantra as a secret and sacred treasure which would be the means of his salvation. He was so self-less, so public-spirited, so eager to help his fellowmen, that at the risk of going to Hell for defying his preceptor he climbed up a temple spire and bawled out the Mantra for the benefit of the world at large! He met the anger of the preceptor with the reply that he was prepared to go to Hell if thereby he could save his fellowmen.

He returned to Conjeevaram, and began his long career as the expounder of Vishishtadwaitism. His domestic life did not prove very happy, and so he provided for her and sent his wife to her parents, and assumed Sannyasa.

He is said to have possessed an imposing figure and dazzling personality, and princes and plebeians, men and women, were fascinated by his teachings and became disciples. He then wrote his famous works, Sri Bhashya, Vedantha-deepa, Vedanta-Sara, Vedartha-Sangraha, and Geeta-Bhashya, and several devotional hymns.

(To be continued) *Editor.*

MARRIAGE

SOW. THANGAMMA, daughter of late Rajasevanipuna S. Shamanna, and niece of Mr. S. Venkatramanan, M.Sc., F.C.S., Indian Audit Service, with CHI. N. V. PARAMESWARAN, B.Sc., Meteorologist, Nagpur, on 2-7-45 at Basavangudi, Bangalore.

SOW. SAROJAMMA, daughter of Mr. C. V. Easwaraiya, Auditor, Bangalore, with CHI. H. NAGARAJ, son of Mr. H. Nagappa, Retired Head-master, on 4-7-45 at Chamajapuram, Mysore.

A RARE FUNCTION

Mr. G. Krishnaswamy, Managing Agent of the Mysore Silk Filatures, Ltd., T. Narsipur, celebrated the 81st birthday of his father, Mr. G. Sreenivasa Rao, and the religious functions associated with it, on the 4th inst. at Mysore with great eclat.

Hinduism holds that the 60th, 70th, 78th and 80th years of a man's life are fraught with evil effects which have to be warded off by palliative sacrifices, known as ಉಗ್ರರಥಶಾಂತಿ, ಭೀಮರಥಶಾಂತಿ, ವಿಜಯರಥ ಶಾಂತಿ, and ಸಹಸ್ರಚಂದ್ರದರ್ಶನ ಶಾಂತಿ respectively. By his 80th year a man is expected to have seen 1000 full moons, and certain religious and sacrificial rituals are prescribed for the occasion.

Mr. Krishnaswamy collected the cream of the Mysore orthodoxy to officiate in the 3 day functions, and on the 4th evening the elite of the City were invited to grace the final functions. Prominent among those present on the occasion were Rajakaryaprasaktha A. Subrahmanya Iyer, Rajasevasaktha Navaratna Rama Rao, Dharmadhikari Kasi Venkatachala Sastryar, Jyothisharatnam Karur Sheshacharyar, Sahityaratnam K. Gopalakrishna Sastrigal, Messrs. D. V. Narasimha Rao, H. S. Govinda Rao, G. R. Josyer, L. Venkatramanayya, H. L. Devaraj Urs, K. Narasimhiengar, N. Srinivasa Murthy, A. N. Murthy Rao, Dr. A. N. Narasimhaiya and Professor C. R. Narasimha Sastry, A. R. Krishna Sastry, S. V. Ranganna and N. Parameswaran.

Numerous gifts were presented to the orthodox, and Mr. Krishnaswamy donated Rs. 1000 each to the Mahajan and Sharadavilas High Schools on the occasion.

CHI. DORAISWAMY, son of Mr. M. N. Anandalwar, Registrar, Secretariat, Bangalore, with SOW. RUKMINI, daughter of Mr. M. B. Narasimhachar; and SOW. PADMA, daughter of Mr. M. N. Anandalwar, with CHI. SRINIVASAN, son of Mr. M. A. Rangaswamy, B.A., B.T., on 2nd July 1945, at Malleswaram, Bangalore.

(*Continued from page 2*)

"The girl was in despair; and she told her comrades in the workshop of her dilemma. None of them dared attack the foreman, but the girl was deservedly popular, and the anger of her comrades was intense; when the foreman entered the room, all turned their eyes away from him and answered him only in monosyllables. He went out to get his dinner, and in crossing the street was run over and killed.

"'He had sinned against the spirit of his community,' Adler explained. 'and this confused him, so that he could not take common-sense precautions—people with a bad conscience often have accidents happen to them. Life itself is against them.'"

That is an extreme case. But people with psychological difficulties have often told me that when they feel they have failed in some way they always drive badly. If, for instance, they have been harsh or unjust to their children or to an *employee*, or have quarrelled with their wives, everything else seems to go wrong.

TEMPER IS DANGEROUS

This is a possible explanation of at least some cases of "accident proneness." Life is a pattern. The men and women who make a mess of one part of it often make a mess of other things as well.

A friend of mine is the owner of a small factory. Some time ago he investigated six accidents. He saw the men concerned privately. After hearing their account of the accident, he talked about things. He found that four of the men were unhappily married and a fifth was in debt.

He helped this man to get on his feet again and gave the others some good advice. To a great extent their troubles were of their own making and he showed them how they had gone wrong.

These four men were all "accident-prone." One of them resented his employer's "interference" and gave notice. The other three tried to follow the advice given and told their employer afterwards that things had become easier at home.

None of them has had an accident since. Neither has the man who was in debt. But the man who sacked himself is now drawing workmen's compensation. Men and women who are upset, worried, or angry—with themselves or with others—run bigger risks than the rest of us. These feelings are danger signals.

HOW WARS BEGIN

A small boy asked his father how wars begin. "Well," said his father, "suppose that England quarrelled with France—"

"But," interrupted the mother. "England must not quarrel with France!"

"I know," he answered, "but I am taking a hypothetical instance."

"You are misleading the child," said the mother.

"No, I am not," he answered. "Yes, you are." "No, I am not." "Yes." "No."

"All right, Dad," said the small boy, "I think I know how wars begin."

SCIENTIST BUSY

In the midst of the scientist's labours a visitor—a distinguished foreign physician—was announced. The latter watched the absorbing investigations with an interested air, but the scientist's attention appeared to be concentrated upon a vessel which was enveloped in smoke and steam.

"Guess what I have here," he said.

The visitor proceeded to enumerate all the wild and woolly things known to the scientific world.

"Micrococci?" "No." "Sonococci?" "No." "Spirochiæ?" "No." "What, then?"

"Sausages!" said the scientist, and he proceeded to investigate them with vigour!

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

Therefore there must be for each body and its members and organs, a jiva who is the ruler, who is quite distinct from the body, and who enjoys the pleasures and pains. This proposition answers the objections raised and is free from the flaws pointed out. Besides there is the authority of Sruti to the fact that *atma* is quite distinct from the body.

Note (iii) Tattva Traya by Sri Pillailokacharya.

The soul-essence must be held to be distinct from the body:—

(a) Because "the body, etc." are cognized to be distinct from the soul, as is evidenced by the expression "my body, etc." (b) Because "the body, etc.," are (each of them) cognized as coming within the denotation of the *third* personal pronoun "It (Idam)", whereas the soul is cognized as coming within the denotation of the *first* personal pronoun 'I' or Ego (Aham or Nan), (c) Because 'the body, etc.', are sometimes cognized (vide, e. g., the waking state), and sometimes not (vide, e. g., the state of dreamless sleep), whereas the soul is always cognized; (d) Because 'the body, etc.' are (severally) manifold, [by reason of each of them composing a group, either of parts making up a whole, as in the case of the body and in the case of knowledge, or of the individuals of one species, a plurality of which individuals are placed in each organism at the disposal of a single soul, as in the case of the ten external organs of sense and action, or of functional developments as in the case of Manas—the internal organ of sense and action and in the case Prana—the minute vital air], whereas the soul is one.

Note (iv) Commentary on the above by Sri Varayogin or Sri Manavalamamuni.

(a) 'The body, etc.',—'my body, my organ, my mind, my breath, my intellect, etc.'—in this manner, are the subjects of the knowledge and the usage of 'myness,' and manifest themselves as distinct from the soul which 'I' signifies. Similarly the expressions—'this is body: this is organ, etc.' are the subjects of the knowledge and the usage of 'Idam' and manifest themselves as distinct from *atma* which 'I' signifies. Hence 'the body, etc.' are distinct from *atma*. Vide (a) and (b) of Note (iii).

(b) 'The body, etc.' means the body, its parts, its organs, etc. In the waking state we say 'I am stout, I am lean, etc.' This is liable to indicate that 'I' is the body or that *atma* is body. Such is not the reality as it is not so cognized in a dreamless sleep. Vide Id. (c). That the soul is always cognized may be illustrated in the following manner. 'Before I slept I know all these things; while asleep I did not know these things including the body.' There is here recollection and identification. Hence in both the states of waking and sleep there is cognized an atma which is distinct from the body. An alternative explanation would be thus. In consequence of birth and death, the body is sometimes cognized and sometimes not. Whereas by the common usage of such expressions as "this is the fruit of my actions in the previous births", *atma* is always cognized, not being subject to birth and death.

(c) Similar is the case in respect of the organs and other parts of the body. The organs which are cognized as eyes, ears, etc, are not so cognized in the state of blindness, deafness, etc. The mind which is cognized as one exercising the faculty of determination, is not cognized when it remains cold and does not function. The luminous knowledge is cognized when it grasps, while it is not cognized when it does not so function. Life-breaths are cognized by their processes of inhaling and exhaling; they are not cognized in certain states of unconsciousness when they have to be ascertained even by piercing the face. In all these cases they are sometimes cognized and sometimes not. Such is not the case with *atma* "Previously I had vision and audibility but now I am blind and deaf; previously my mind used to be bright and clear; now I am not able to understand. Then I was lying unconscious that is, without life-breaths! now I am with life-breaths. Then I had knowledge: now I am devoid of it.' Equally when these are cognized and when not, the soul is always cognized. Hence the soul is distinct from 'the body, etc.'

(To be continued)

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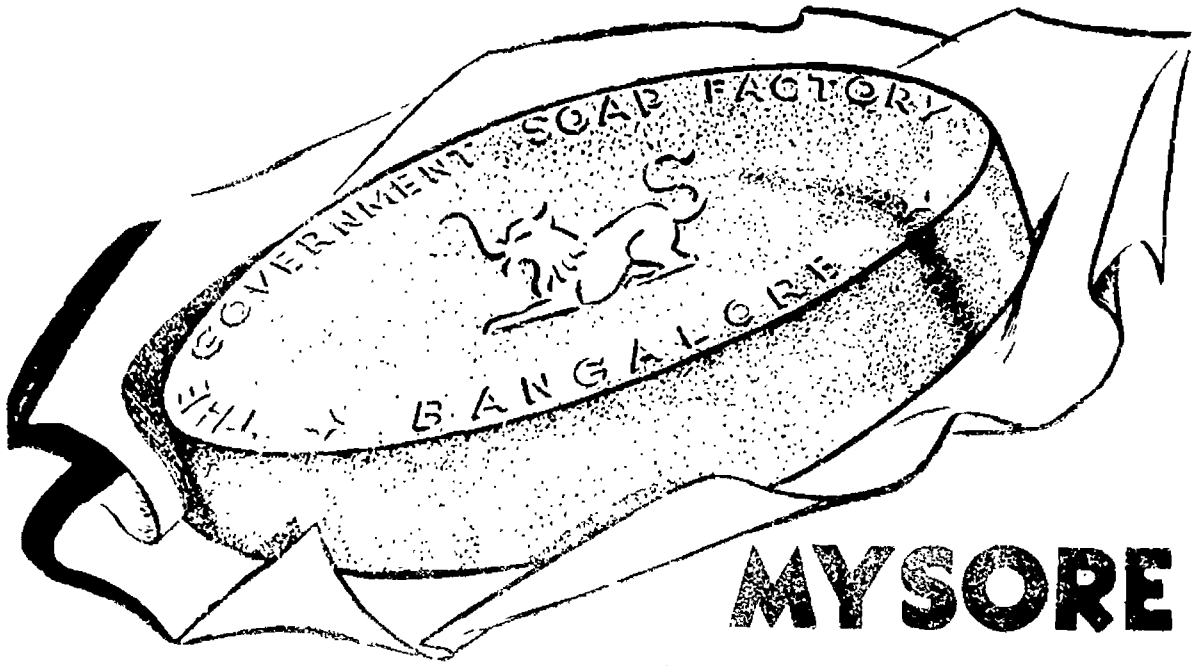

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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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POWER OF THE PRESS

"Once a correspondent went out to cover a revolution in one of the Balkan capitals. He overslept in his carriage, woke up at the wrong station, didn't know any different, got out, went straight to a hotel, and cabled off a thousand-word story about barricades in the streets, flaming churches, machine guns answering the rattle of his typewriter as he wrote, a dead child, like a broken doll, spreadeagled in the deserted roadway below his window—*you* know.

"Well they were pretty surprised at his office, getting a story like that from the wrong country, but they trusted him and splashed it in six national newspapers. That day every special in Europe got orders to rush to the new revolution. They arrived in shoals. Everything seemed quiet enough but it was as much as their jobs were worth to say so, with the correspodent filing a thousand words of blood and thunder a day. So they chimed in too. Government stocks dropped, financial panic, state of emergency declared, army mobilized, famine, mutiny and in less than a week there *was* an honest to God revolution under way, just as the correspondent had said! There's the power of the press for you!"

WHEN YOU BREATHE

Take a deep breath and then exhale. Do you know that you have just discharged into the atmosphere no fewer than 200 million particles?

The exact nature and origin of these particles is unknown, but most of them appear to be electrified, according to Dr. G. R. Wait, of the Carnegie Institute, U.S.A., who discovered their presence in every exhalation.

It is suggested that they are the "smoke" resulting from the constant burning of carbohydrates, a "fire" which maintains body heat. They may play a part, not yet known, as carriers of micro-organisms which cause disease.

HALF-BRAIN POWER

If you possess only half a brain, you are not necessarily handicapped, for experts say that half a brain is nearly always as good as a whole one. Time and again Professor Stookey, the brain surgeon, has been forced to remove one of the two frontal lobes of his patients, and in almost every case he found that the personality of the patient improved. The frontal lobes are those two portions of the brain with which we think, and if they are destroyed, mental deterioration sets in. People with only one frontal lobe are apt to make more rapid decisions than those with the entire brain functioning. Only in the case of a very small percentage is the cutting away of one lobe followed by emotional instability, listlessness and indifference.

PLANT DETECTIVES

The present way of discovering minerals is to examine geological formations and take samples of the earth's strata, but a new method has now been introduced by two Swedish scientists. They analyze the leaves and roots of plants where mineral lodes are suspected, for minarals are dissolved by rain, mixed with the soil in which plants grow and sucked up into the roots, stem and leaves. The scientists reduce the leaves to ash and photograph them. When examined under a powerful microscope certain characteristic lines are always seen, and it is possible to tell by studying these whether a certain element is present. This method has proved successful in tracing the rarer minerals such as nickel and molybdenum.

REPRINTS AND BOOKLETS

1.	A. Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
5.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

WORSHIP SYMBOLICAL

"Everything connected with the worship of Jagannath is symbolical. The approach to the shrine of Jagannath is by avenues corresponding to man's life in the exterior and interior worlds. First there are the snares of the senses, portrayed by paintings and sculptures which your missionaries describe as of 'appalling indecency.' Until a man is master of his gross body, he cannot see Godhead.

"But remember that we are only at the exterior threshold of the Divinity, symbolised by an earless, legless block of wood about a yard high, which is Jagannath. If the worshipper is blinded by his carnal appetites in these outer courts, he must return and compose his mind, for he is not worthy of God. Only with undistracted senses may he enter the Dancing Hall where the *devadasis* portray the rhythms of Creation, not any longer in stone or paint, but in their living bodies. That is the second stage. From there the worshipper passes to the 'Audience Chamber' where his eyes grow gradually accustomed to the Light Invisible."

"Hinduism is a religion of the unseen, but it must have a focus."

"My father could pour water into his mouth, and pass it directly through his bowels. My grand-father was waxed all over and buried alive for 43 days. I can swallow five different coloured hand-kerchiefs and vomit them up in any order you wish, and I can lift a cannon ball with my eye-lids."

"You cannot control thought by thinking. The lungs are the keys to the treasuries of vision."

"When your breathing is equable you will have peace of mind, whether you are being jostled in the market place, or are sitting alone on a black-antelope skin."

"Time is the essence of Yoga. The exercises must be repeated until they become a habit."

"The head-stand performed yogically did seem to wash my brain. Sixteen hours a day of uprightness is unnatural for the human inside."

"Instead of dragging the physical senses behind us like so much lumber, we ride them as beautiful steeds."

"There is no sight more wonderful in all the world than the crescent sweep of the Ganges on a bright morning when Benares is at prayer."

From Col. Yeatts Brown's *Bengal Lancer.*

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"SRI RAMANUJA"

II

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Ramanuja thereupon left the Chola territory and travelled West reaching French-Rocks, then the Capital of King Bittideva, a Jain. He succeeded in winning the esteem and devotion of the King and initiated him into Sree-Vaishnavism with the name of Vishnuvardhana. With his aid he established the Temple of Sree Narayana at Melkote, and the King further immortalised himself by erecting the Channakesavaswamy Temple at Belur with the aid of that poet in stone, Jakanachary.

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After some years at Melkote, he returned to Sreerangam where his disciples rejoiced at his return. He was a centenarian by now, but his mental powers being unimpaired he spent his remaining years in organising a band of workers to carry on his teachings after him. He reached the full span of 120 years, and in 1137 his bright soul left this world and passed to the Realms of God, to enjoy that beatitude which he had sought to achieve for all men during his long life here.

The Upanishads, like the Universe, are a complex and contradictory mass. Shankara drew his theories from passages which state that God and the things of the world are one, that the world does not exist apart from God. Madhva relied on the other passages which state that the world created by God is apart from God, and not the same as God. Ramanuja held that both the statements were entitled to credence as Divine truths, and sought a meaning which would cover both statements and produced a synthesis or amalgam. He resolved that God and the Universe are both true and that the relation between the two was like that between the body and the soul,—God being the soul of the Universe, and that the two thus formed one joint whole. Hence the name Vishishtadwaitism, or comprehensive unity of God and Creation.

In seeking to bring out a pocket size book on Ramanuja's life and teachings the three authors undertook a difficult task, and deserve to be complimented on their successful fulfilment of it. The book begins with a chapter on the previous history of Sree-Vaishnavism and a chapter on the life of Ramanuja by Mr. M. A. Krishnaswamy, M A., followed by a rather difficult chapter on Sree-Vaishnavism and its relation to other schools of philosophy by Mr. S. S. Raghavachar, M A. while the fourth and last chapter by Mr. S. V. Srinivasaraghavachar, M.A., explains the main teachings of Vishishtadwaitism. As the book is printed on the ungainly buff paper which the Government protected Paper Company is inflicting on the Mysore Public, it is to be hoped that the edition will soon be exhausted and the authors will be tempted to bring it out in brighter form.

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BIRDS' M. P. H.

An American species of humming bird was recently claimed to be the fastest bird because it had flown at a speed of nearly 50 miles an hour. Actually, though this may be a record for such a tiny creature (and it is doubtful whether its ability to get off the perch in seven-hundredths of a second has ever been surpassed) 50 M.P.H. has more than once been exceeded by other birds.

Mr. H. T. Winter, a founder-member of the Royal Aeronautical Society, not long ago collected reports on birds' flights from members of the Royal Air Force who were also keen naturalists. When chased by a pilot a golden plover, which normally flies at about 40 M.P.H., put on a spurt and flew half as fast again.

A swift was timed at 68 miles an hour, but the fastest bird noted by the airmen was a lammergeier, the bearded vulture found in central Asia and in certain parts of Southern Europe, which achieved 110 M.P.H.

Dr. F. Fraser Darling, the well-known bird watcher, timed the flight of a golden eagle in the Western Highlands of Scotland. When pursued by falcons it flew at 120 M.P.H., a tremendous pace for so large a bird. Probably the fastest bird of all, however, is the Californian duckhawk which is said to range in speed up to 170 M.P.H. when hunting!

SCIENTIFIC STUDY OF OLD AGE

An organisation has been formed in New York for the scientific study old age. The National Committee for the Study of Psychological Aspects of Aging, as it is called intends to "make a national inventory of human resources in terms of vocational skills available at each age level," to quote from the words of the chairman, Dr. George Lawton.

Snap judgments about old age ("too old at forty," etc.) are responsible, he believes, for the waste of much human skill. A scientific knowledge of senescence should help to prevent such waste in the future. Another purpose of the Committee is to promote measures designed to conserve as far as may be possible the mental and physical powers which normally wane in later life.

The average age of greatest achievement, according to some psychologists, is close on 50 years. One expert declares that 70 per cent of the work of the world is done before 45. Yet most of us know old people who still retain a zest for life and who are still capable of performing useful work.

The world's great have included many who displayed exceptional accomplishments after they have passed the "allotted span".—Socrates, Bacon, Galileo. Emerson, Goethe, Johnson, Handel and Tennyson are a few examples from the past; H. G. Wells and Bernard Shaw from the living.

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

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CHAMARAJA ROAD, MYSORE

" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

The " body, etc." are severally manifold, whereas the soul is one. The plurality of the body consists in its having many parts or organs. The difference in individuality such as eyes, ear, etc., is the plurality of organs. The plurality of the mind consists in the difference among its constituents, namely, ಮನಸ್, ಬುದ್ಧಿ, ಚಿತ್ತ and ಅಹಂಕಾರ, [Vide para 4 (b)]. The plurality of the life-breath is due to the difference among ಪ್ರಾಣ, ಅಪಾನ, ವ್ಯಾನ, ಉದಾನ and ಸಮಾನ. The plurality of intellect (ಬುದ್ಧಿ) consists in the different kinds of knowledge, such as, knowledge of the pot, knowledge of the cloth, etc. As in this manner " the body, etc.," are severally many and as the soul is one, the latter is distinct from the former.

The above is the commentary on Note (iii) (d).

(d) Even if these reasons were to be considered as assailable (which they are not), yet on the strength of Sruti and Smriti, the soul has to be conceived as distinct from " the body, etc." The following are some of the texts :—

(1) ಪಂಚವಿಂಶೋಯಂಪುರುಷಃ—This Purusha becomes the twenty-fifth.

(2) ಪಂಚವಿಂಶ ಆತ್ಮಾಭವತಿ—*Atma* becomes the twenty-fifth.

(3) ಭೂತಾನಿಚ ಕವರ್ಗೇಣ ಚವರ್ಗೇಣೇನ್ದ್ರಿಯಾಣಿಚ ।
ಟವರ್ಗೇಣ ತವರ್ಗೇಣ ಜ್ಞಾನಗನ್ಧಾದಯಸ್ತಥಾ ॥
ಮನಃಪಕಾರೇಣೈ ವೋಕ್ತಂ ಫಕಾರೇಣ ತ್ವಹಂಕೃತಿಃ ।
ಬಕಾರೇಣ ಭಕಾರೇಣ ಮಹಾ ಪ್ರಕೃತಿರುಚ್ಯತೆ ॥
ಆತ್ಮಾತು ಸ ಮಕಾರೇಣ ಪಂಚವಿಂಶಃ ಪ್ರಕೀರ್ತಿತಃ ॥
(Padmottaram)

The gutturals (ಕವರ್ಗ) express the five elements of ether, air, light, water and earth. The palatals (ಚವರ್ಗ) express the five act-organs of speaking, prehension or seizing, locomotion, discharging non-assimilable liquid, and discharging non-assimilated solid. The dentals (ತವರ್ಗ) and the linguals (ಟವರ್ಗ) express the five sense-organs of hearing, feeling, seeing, tasting, and smelling; and the five *Tanmatras* [elements in their undeveloped state. that is. that state in which they cannot be distinguished as pleasant, unpleasant, or indifferent. Vide Vish. Pun. I—2-46-47] of *Sabda-tanmatra* (undeveloped ether), *Sparsa-tanmatra* (undeveloped air or the element of incipient tangibility), *Rupa-tanmatra* (undeveloped light or flame. *i.e.*, the element of incipient visibility), Rasa-tanmatra (undeveloped water or liquid, *i.e.*, the element of incipient tastability), and *Gandha-tanmatra* (undeveloped earth or solid, *i.e.*, the element of incipient smellability). The labial ಪ expresses the mind and ಫ ahankara or egotism. The letters ಬ and ಭ express *mahat* and *prakriti* respectively. That *atma*, by the letter ಮ, is told to be the twenty-fifth.

(4) ಯಃಪರಃ ಪ್ರಕೃತೇಃ ಪ್ರೋಕ್ತಃಪುರುಷಃ ಪಂಚವಿಂಶಕಃ ।
ಸವಿಷಸರ್ವಭೂತಾತ್ಮಾ ನರ ಇತ್ಯಭಿಧೀಯತೆ ॥
(Bha-Ad-175).

That purusha, who is the twenty-fifth and who is narrated as distinct from *prakriti* or mixed substance, is the person who is the soul of all things; he is designated as ನರ.

(5) ಆತ್ಮಾಶುದ್ಧೋಽಕ್ಷರಶ್ಶಾನ್ತೋ ನಿರ್ಗುಣಃ ಪ್ರಕೃತೇಃಪರಃ ।
ಪರೈದ್ಧ್ಯಪಚಯೌನಸ್ತ ಏಕಸ್ಯಾಪಿಲ ಹನ್ತುಮ ॥
(Vish. Pur. II, 13-71).

Atma is pure, imperishable, peaceful or tranquil, free from the qualities of sattva, etc., and is above mixed substance. Souls are alike in all beings and they neither grow nor decay.

(To be continued)

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NEW WAY WITH RURAL UPLIFT

One of the problems which any rural uplift programme faces is the existence of a wide mental gulf between the villager and those entrusted with the task of teaching him ways of better living. This difference of outlook arises partly from the fact that often the instructor is drawn from an urbanised and English-educated class.

In countries where the business of government is carried on in a language which is not that of the villager the problem becomes more acute.

The rural welfare worker cannot try to bridge the gulf by selecting a leader from among the villagers and getting his work done through him. Petty jealousies exist in the villages too. The selection of one man as leader results in another arising as a rival. Work is consequently obstructed.

This was the problem which the Ceylon Government had to face in its rural welfare work. The government's rural welfare work was based on improving the economic lot of the peasantry.

The ideal instructor therefore would have been an agriculturist who has had personal experience of the difficulties of raising crops and has had the disappointments of the farmer. He would also be a psychologist, a teacher and a man who would not feel an "outsider" in the company of peasants.

Such men are not to be found in a country where the ambition of the educated class is employment in a clerical capacity under the government.

It became clear therefore that the instructors had to be taught first. They had to be taught to absorb themselves into the village life. They should become an integral part of the village life, as for example the better type of village schoolmaster.

An experiment was made with three young men, fresh from their training at the School of Agriculture. They were expected to live in the village selected for the purpose, in close communion with the villagers during their working and leisure hours. They were to gain the confidence of the villagers and the co-operation of the influential people in the area.

Before the instructors were sent the need for giving up all ideas of superiority and patronage was impressed on them.

These instructors lived in the village, worked in the fields with the peasants and took part in all their activities, social as well as religious.

As a first step they took a census of the trees in each holding, the inhabitants and live-stock. This was considered the best way of getting in touch with the villager learning about him and knowing him.

Two of the instructors were Christians, but on full-moon days—days of religious significance to the villagers, who are Buddhists—the instructors gathered in the congregation. As opportunities arose they talked to the villagers on the "gospel of agriculture."

So successful was this step that the garden of the chief priest is now the best in the village.

As the instructors gained the confidence of the people the homes of the instructors became the rendezvous of the villagers. The instructors had now taken the place of that class of people who in ancient times had seen to the communal repair of irrigation works and drainage works.

Anti-soil erosion measures were tackled by the villages under their guidance. Contour drains with the soil well bunded on the upper side were established. Fodder grass was grown on the space between the drain and the bund.

Effective fencing was undertaken and the problem of stray cattle no longer exists in this village. In spite of the religious prejudices of the people a thriving poultry industry was begun.

All this advance was made as a result of this new approach to the problem of rural uplift.

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Problem of Wealth**	0—2—0
4.	**The Tree of Happiness**	0—1—0
5.	**ಗಾಯತ್ರೀ ರಾಮಾಯಣ**	0—1—0
6.	**Sir Mirza Ismail's Dewanship**	0—2—0
7.	**Small-pox and its treatment in Vedic Times**	0—2—0

A PLEASANT FUNCTION

Mr. Nanubhai B. Desai of the Olympia Talkies Mysore, gave a pleasent party in honour of Sjt. Vijay Bhatt of Prakash Studios, Bombay, on the 15th inst. The Company gracing the function included Lt. Col. D. C. Nanjaraj Bahadur, and Messrs H. L. Devaraj Urs, and F. C. Devaraj Urs, Messrs G. R. Josyer, B. T. Kempanna, M. Narayan, A. S. Mallappa, D. Ramaiya, B. T. Vasupalaiya, G. R. Ramaiya, A. D. Amin, Shivabasavaswamy, and others.

The guests were treated to light refreshments, and then Mr. Desai made a brief speech referring to the ability and talents of Mr. Vijay Bhatt in the field of Cine-Direction, and of the valuable contributions that his films 'Ramarajya,' and 'Vikramaditya,' were making in the moral education of vast multitudes of the public all over India.

Responding in a speech of unstudied eloquence, Mr. Vijay Bhatt referred to the great services rendered by the Desai family and Dr. Patel in popularising Hindi films in South India, and said that what success was his might be said to be due to dwelling on the mystic name of Rama, which was believed to pour all blessings on the devotee.

The public agitating for democracy in these days, he added, did not know the amount of democracy which prevailed in the days of the epics. In Rama's time a washerman had freedom of speech to criticise the way of the king's life. And when Dasaratha wanted to crown Rama, he first called an assembly of the public, and asked whether they would have him as king. Rama's and Vikramaditya's times were the periods when india's greatness flourished in its most glorious form. He had felt it his duty to present a graphic view of those times to the present day public.

Continuing he said that Mysore had contributed in a way to those pictures. It was the carvings and frescoes in the Belur and Somanathpur Temples which he had copied in the designs of his two pictures, the designs in the Madura and Tanjore temples being Budhistic in type and not pure Hindu.

He said that Mysore looked to him a very pleasant place to live in and Mysoreans a happy people, with the Government taking a great deal of interest in public welfare. When he saw the Brindaban Gardens, he was reminded of the Moghul gardens at Agra, but while the Shalimar was not open to the public at the time of the Emperors, the Brindaban was open to the public at all times.

Another point to Mysore's credit in the eyes of the Cine world was the fact of its being the birth-place of the international star, Sabu.

Finally he thanked Mr. Desai for getting up the pleasant function and giving him an opportunity to meet the elite of the City, and said that it would be a stimulus to him, to strive to be more and more deserving of public good-will and regard.

In conclusion Messrs G. R. Josyer and F. C. Devaraj Urs, M.R.A., F.M.U., M.D.T.B., conveyed the thanks of the assembled guests to Mr. Nanubhai B. Desai for his kind hospitality, and wished Mr. Vijay Bhatt all prosperity and happiness. F.O.C.

NATIONAL WAR FRONT

Weekly Report of the activities of the National War Front in Kolar Gold Fields' Sanitary Board area, for the week ending 6th July 1945.

There were 5 meetings in all; 2 in Rural area and 3 in Urban area.

Rural area :—1. On 30-6-45 (Saturday) at Belligerehalli in Group No. 3. 2. On 5-7-45 (Thursday) at Ithandahalli in Group No. 7. The meetings were addressed by Mr. G. Muni Reddy in Telugu to a gathering of about 200 persons in each meeting.

Urban area :—1. On 30-6-45 (Saturday) in S. T. Block, Ooregum Mines. 2. On 6-7-45 (Wednesday) in M. Block, Champion Reefs. 3. On 6-7-45 (Friday) in D. Block, Ooregum Mines. The meetings were addressed by Mr. I. Balakrishnan in Tamil to a gathering of about 300 persons in each meeting.

SUBJECTS DEALT WITH IN ALL THE ABOVE MEETINGS.

1. Defeat of the Nazis by the Allies and the establishment of peace in Europe. 2. War against Japan. 3. Grow more food campaign, Control orders, Small Savings Scheme, etc. 4. Appeal to the public to join the Mysore Military Forces.

K. RAJAGOPAL RAO,
Organiser and Chairman,
Advisory Committee,
Kolar Gold Fields.

The Rationalist.

Monday 23-7-1945.

IS THIS ALL

Three months ago the public mind was kept feverishly excited by a judicial trial, and when the end came excitement gave place to a feeling of fiasco. During the current month the political screen presented a panorama which was watched with breathless eagerness, and when it ended in bathos it left a queer taste in the mind of the misused public.

When the Viceroy went to England, as a lover goes to the Jeweller's for a jewel for his betrothed, and was reported to be urging the refractory Cabinet to give us a more agreeable form of Government, it was thought that something might come of it. He returned with a bulging pocket, and presented a handsome case to the expectant lady. The jewel was not of rare quality or dazzling brilliance, but it was thought to be good, good enough for the bride!

His first announcement and his address to the invited leaders were precise and gave one the impression that he meant business, that he had gone to some pains and deserved to be met half-way. His reported replies to the Moslem League leader in the subsequent days sounded as though he would brook no nonsense. His retraction at the reassembled meeting therefore came as an unpleasant surprise. The jewel had become paste, and the bride did not know whether to think of the lover as weak-minded or weak-kneed!

Lord Wavel went further than his predecessors in pressing for a change of policy on Mr. Churchill's shadow, Mr. Amery, and that granite rock of anti-Indianism, Premier Churchill himself.

He achieved some success there and came back. His success in winning the co-operation of Mr. Gandhi and the Congressites was also a major success.

In military language he deserved M. C. and G. C., for these. Why did he not go forward and win his V. C.? Was he at the last moment afraid that Mr. Jinnah might raise hell? Mr. Jinnah, if he has achieved anything so far, has done so by bluster, and by the British going to meet him half-way, and not by any act of aggression, overt or covert. Do not dog-lovers say that barking dogs don't bite?

And if it should turn crazy and run amuck, giving the world another "August 8th" the same modus operandi that brought under control the previous "August Resolution" would have quelled it. The Aga Khan Palace is vacant, as also the other Guest-Houses of Government for trouble-some citizens. Mr. Jinnah of course would go away to Lausanne or London as he did under Lord Willingdon. The other hot spirits would have improved by a little solitude. When you are anxious to give them parity in the good things, why not give them parity in all things?

If Mr. Jinnah were the sanest and wisest of politicians the Viceroy, as the Head of the State and as representative of the British Government, could not allow him to dictate to him or go counter to his will. But Mr. Jinnah being what he is, to allow him quietly to wreck the Viceroy's actions and the British Government's intentions, is an act of surrender which the world would consider to be demeaning.

To say that the Moslems of India are afraid of the Hindus is an utter travesty of truth. For over 9 centuries a hand-ful of Moslem invaders and a fraction of the popu-

lation converted by them have held the majority under subjection. It is owing to their aggression that Sikhism sought to weld the people together in self-defence in the Punjab, and the Mahrattas had to organise themselves in the Deccan. Even in the South if the British had not come in time to beat Tippu, Moslems would have held sway. Throughout these centuries it is not the majority which kept the minority in fear, but the minority which has ravaged the majority.

And yet Mr. Jinnah, who seems to look upon himself as a World-Lord, who treats Mr. Gandhi like a lamb, and sends threatening cables to Premier Churchill from time to time, pretends that Moslems are afraid of Hindus! And there are British statesmen and writers in the British Press ignorant enough to believe that false cry, and advise the Hindus to surrender their rights. We wonder whether the Conservatives, if they get a majority in the elections, will give parity to Labourites, or give up the Government itself to them. No Conservative would dream of such a thing.

Yet Mr. Jinnah wants for his 20 or 25 per cent 100 per cent equality of power with the Hindus! He is also afraid of all the non-Moslems combined. So he wants equality with all non-Moslems. As a further safeguard he wants that every act of the Government should have the unanimous approval of the Moslem members! Even if one Moslem member opposes it, it should be dropped as from a Viceregal Veto!

Well, is any Government seen anywhere like that? In England, in France, in Russia, Germany, U.S.A., Mexico, Iran, Hyderabad?

What kind of politics is it? We have heard of Jingoism, of Fascism, of Nazism, Marxism. This Jinnahism resembles none of them, and is of his special brand!

If Mr. Jinnah's plea were put forth by Dr. Ambedkar on behalf of the Depressed Classes one could see some reason in his claims.

But no political thinker can accept such claims, coming from any quarter, as anything but mendacious and insane. And if the British horse chooses to shy at this hurdle time after time, it only lowers its status and rank in the equine world, and all its talk about steering this country to democracy should be deemed specious and meaningless. Nor can Mr. Gandhi be permitted to jeopardise Hindu claims any longer by playing the role of Jayachandra with Mahomad Gori once again in Indian history. The much neglected Hindu Mahasabha should organise Hindus for self-protection as the Sikhs were welded and as the Mahrattas were welded in the past. Without that the talk of "Independence for India," whichever dreamer might promise it, would be all moonshine. The sooner all Hindus realise that position the better. If the Viceroy's Conference has taught the country any lesson at all, it is that!

Editor.

MUMMADI KRISHNARAJA WADIYAR

The Mummadi Krishnaraja Wadiyar Day Celebration Committee have arranged to celebrate the day on the 26th inst. in the Rangacharlu Memorial Hall. Rajadharmaprasakta T. Singaravelu Mudaliar, Vice-Chancellor, will preside on the occasion.

ASKING QUESTIONS

Charles Steinmetz, the famous electrical inventor, once said—"No man becomes a fool until he has stopped asking questions."

Every boy of eight asks questions. His brain is a little question factory. His parents, if they are not very wise, call him a nuisance, but he shames his father by his quest for knowledge.

He wants to know more, so he asks questions. Almost every man, I think, learned more in his eighth year than he has ever learned in any year since.

When the boy becomes 18, he does not, usually, ask so many questions. By that time he has begun to pretend that he knows more than he does.

Many men of 40 have quite given up the habit of asking questions. They want people to think they know all that they need to know.

It is a foolish pose. No man is as wise as some men look. Few men know more than 30 per cent of what they ought to know.

Asking questions is a sign of an active mind. It is a sign that a man appreciates the value of knowledge.

The most persistent question-asker I ever knew was Northcliffe. I once spent a week-end with him, and he asked me about a couple of hundred questions.

"The only way to get a real education," said a great manufacturer, "is by asking questions. We learn only what we Want to know.

One of the most useful new departments in business is that of Research. It means asking questions and digging up facts. Millions of pounds are now being spent on it.

Every sensible man should ask questions and be glad to answer them. When a man is annoyed by questions, that is not a point in his favour.

I have known an employee to be discharged for "asking so many questions." There are quite a few foremen who resent questions, which is one sign that they are not qualified to be foremen.

The fact is that almost everyone can teach us something, and a wise man will retain all through his life the habit of asking questions and answering them.

From the point of view of efficiency, the more questions the better, in any firm.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

(6) The following also is from Vishnu Purana.

ಪಿಣ್ಡಾದ್ಯಪೃಥಗ್ಯತಃ ಪುಂಸಶ್ಚಿರಪಾಣ್ಯಾದಿಲಕ್ಷಣಃ ।
ತತೋಹಮಿತಿಕುತ್ರೈತಾಂ ಸಂಜ್ಞಾಂರಾಜ ಕರೋಮ್ಯಹಂ ॥
(2-13-27)

ಕಿಂ ತ್ವಮೇತಚ್ಛಿರಃ ಕಿನ್ತ್ವಂ ಶಿರಸ್ತವತಥೋದರಮ್ ।
ಕಿಮುಪಾದಾದಿಕಂ ತ್ವಂ ವೈ ತವೈತತ್ಕಿಂಮಹೀಪತೇ ॥
(2-13-102)

ಸಮಸ್ತಾವಯವೈಸ್ತ್ವಂಪೃಥಗ್ಭೂತೋವ್ಯವಸ್ಥಿತಃ ।
ಕೋಹಮಿತ್ಯೇವನಿಪುಣೋಭೂತ್ವಾ ಚಿನ್ತಯಸಾರ್ಥಿವ ॥
(2-13-103)

ಪಂಚಭೂತಾತ್ಮಕೇದೇಹೇ ದೇಹೀನೋಹತಮೋವೃತಃ ।
ಅಹಂಮಮೈತದಿತ್ಯಜ್ಞೈಃ ಕುರುತೇ ಕುಮತಿರ್ಮತಮ್ ॥
(6-7-12(

ಆಕಾಶವಾಯ್ವಗ್ನಿಜಲಪೃಥಿವೀಭ್ಯಃ ಪೃಥಕ್ಸ್ಥಿತೇ ।
ಆತ್ಮನ್ಯಾತ್ಮಮಯಂಭಾವಂ ಕಃ ಕರೋತಿ ಕಳೇಬರೇ ॥
(6-7-13)

Because the body which possesses the marks of head, hands, and the like, is distinct from *atma*, for that reason, O Rajan! what place shall I carve out to place the designation "I"?

O Master of the world! Are you the head, or the head yours? Are you the stomach or is the stomach yours? Are you the feet and the like or are they yours? O Rajan! you, who are distinct from all the organs, contemplate in your wisdom, which of these is "I".

The wicked minded *jivatma* surrounded by illusion, woos this body composed of the five elements as his own and identifies his ego with the non-luminous body. While the *atma* is distinct from the elements of ether, air, light, water, and earth, who will entertain the idea that the body is the soul?

(7) Sri Yamunacharya in his "Atma-Siddhi", says—

ದೇಹೇಂದ್ರಿಯಮನಃಪ್ರಾಣಧೀಭ್ಯೋಽನ್ಯೋಽನನ್ಯಸಾಧನಃ ।
ನಿತ್ಯೋವ್ಯಾಪ್ತಜ್ಞಶಿಕ್ಷೇತ್ರಮಾತ್ಮಭಿನ್ನಃ ಸ್ವತಸ್ಸುಖೀ ॥

The *jivatmas* are distinct from the body, the organs, the mind and the life-breath. They are self-existent. In each body there is a *jivatma*. They are innumerable, They are self-happy and self-manifest.

In the expressions—"my house; my land; my cloth; and the like"—house, land, cloth etc., are not the "I" in "my," but they are distinct from "I" which is the soul or *atma*. Similarly in the experiences manifested in the expressions—"my body; my eyes; my mind; my intellect; etc."—the "I" in "my" is distinct from the body, eyes, mind, intellect etc. All these are objects of the knowledge and the usage of "mine-ness," and they are distinct from "I" the atma.

(8) Enough has been said to convince that *prakriti* or mixed substace cannot possibly be atma. *Atma* cannot be *jada* (Gross or non-luminous), because, we find that while the person is alive, intelligence or knowledge is functioning. [Vide I-(7) and (8)]. [Vide also Gospel No. 22, para 2, wherein are quoted texts which proclaim that atma is *ajada* or self-luminous to itself.]

(9) *Atma* cannot be momentary (ಕ್ಷಣಿಕ), because a person narrates his previous deeds. [Vide I(9)].

[*Note*: There cannot be such expressions as "what I saw yesterday I am seeing the same thing today also" if *atma* is kshanika.]

(10) *Atma* is not knowledge because of the common expression—"I am doing this. [Vide I(10)].

[*Note*: In the common expressions—"To me knowledge has dawned": "To me knowledge is lost"—we find that knowledge is *kshanika* and that it is attributive to the soul or that the soul is the seat of knowledge. The expressions—"I cognize"; "I realize" clearly indicate that jivatma is *gnana-sraya* or seat of intelligence—See also the note to Gospel No. 4 and Note (i) (a) in para 5.]

(11) *Atma* is not omnipresent, because, when it exits from the body, the surrounding people are not cognisant of it. [Vide I(ii)]. See also para I-7 of Gospel No. 22.

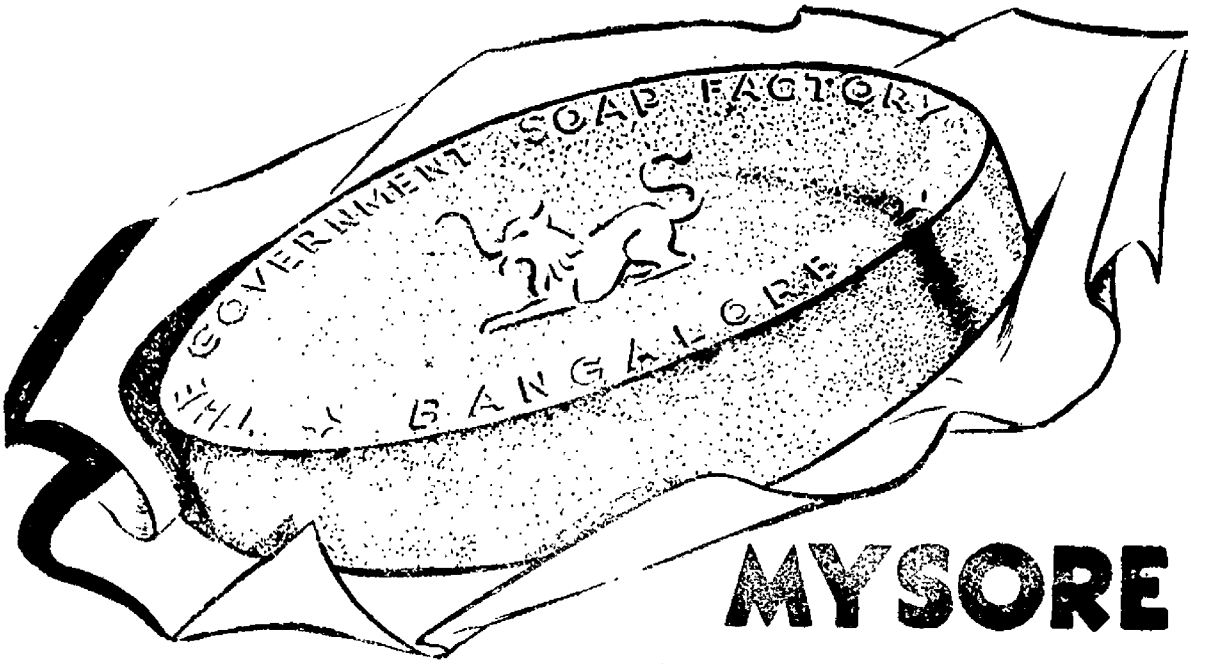
(12) *Atma* cannot be non-eternal—[Vide (12)] (a) because we find people saying "we are happy in this life because of some good deeds in the previous life"; (b) because we find people doing good deeds in this life with the motive of continuing to be happy in the next life also; and (c) because people desirous of svarga —life after quitting this body, take to the means of ಜ್ಯೋತಿಷ್ಟೋಮ and the like sacrifices.

See also para 5 of Gospel No. 22.

(To be continued)

THIS IS THE SOAP —

THAT IS HELPING THOUSANDS OF WOMEN TO GAIN A BEAUTIFUL SKIN IN INDIA



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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
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CURING POVERTY

THE BEVERIDGE SCHEME

In an age of shibboleths, even the titles of cold official reports are apt to be turned in catchwords and so the very title "Beveridge Report" has come to stand in the minds of many people for a kind of beatific vision—the vision of a new world in which all will be comfortable and well to do. In cold, sober fact, however, the object of the report is much more modest—the goal is not the provision of comfort and prosperity but merely the abolition of actual want in its starkest forms. It aims firstly at ensuring that nobody in Britain need starve and at achieving this result, not by some pauperising system of State charity, but by a form of universal compulsory insurance, which will provide against those contingencies—such as temporary or permanent unemployment, widowhood or old age—which leave people with inadequate means of livelihood. Secondly, it proposes a system of children's allowances paid from the revenues of the State.

If the scheme is put into operation inequalities between class and class will still remain there will still be many people who are poor, but nobody need starve That is perhaps not a very great advance to achieve after centuries of civilization but it is nevertheless something.

If the people of any country are serious in their determination to abolish want, they have to begin by asking themselves three fundamental questions:

I. What are the main causes of want?

II What measures are required to remove those causes?

III. Can we afford such measures?

1. What are the causes of want?

In answering this question, the Committee had before them much valuable data in the form of impartial scientific surveys of conditions of life in a number of principal towns of Britain, notably, London, Liverpool, Sheffield, Plymouth and York. In each of these surveys, the investigator began by laying down what could be considered a minimum standard of subsistence. A standard of this kind cannot be determined in the abstract. It must depend to some extent on the conditions of the age and country concerned—the minimum standard of subsistence in 1943 would be something quite different from that which would have been appropriate in, say, the fifteenth century, if such a conception had then been possible.

When this standard had been defined the investigators determined the proportion of people whose means of livelihood fell below the standard and who could, therefore, be said to be in want. Examining these surveys, the Beveridge Committee found that (a) nearly five-sixths of all cases of want were due to interruption of earning power and (b) that nearly all of the remaining cases of want were due to the fact that families were too large in proportion to income.

Categories (a) and (b) obviously require different treatment. As regards (a), in most cases, the cause is generally something outside the individual's control.—One man falls sick, another loses his job on account of an industrial slump, a third becomes too old to work, or in the case of a woman, she loses the husband on whom she has been dependant. In theory, all these cases could be met either by some system of insurance or by Government doles. There is however in Great Britain, a very general determination not to let people become dependant on State charity, with all its degrading circumstances, and so it is recognised that all these cases must be dealt with by compulsory insurance.

The second category—where families are too large for income—stands on a different footing. At least in theory, the cause is under the control of the individual; the citizen can limit his family according to his income and so it might be argued that nothing need be done about these cases. Apart from moral and psychological considerations, this view would however be untenable in a country such as Britain, where birth rates have seriously

REPRINTS AND BOOKLETS

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declined and where the maintenance of the State vitally depends on encouraging people to have larger families. Britain has to make it possible for people to have a reasonable number of children;—children's allowances, in one form or another, are thus essential. There is no question of state charity about this—the state is going to make it possible for the individual to do what the State needs.

II. What measures are required?

What measures are then required to carry out these two principles of compulsory insurance and provision of children's allowances?

(A) COMPULSORY INSURANCE

(*1*) *Flat rate of contribution and benefit.*—

The essence of the Beveridge proposals is that every body pays the same and gets the same irrespective of his income. The rich man pays the same contribution as the poor man and if the rich man falls into need, he will get the same benefit as the poor man. Under existing State Insurance Schemes in Britain, people, whose incomes exceed £420/- a year, are exempt—they pay nothing and they get nothing—the assumption being that they are able to look after themselves. Under the Beveridge scheme, these well-to-do people will all be included. The main reasons given in the report for their inclusion are technical, though it is also pointed out that it would be unjust to compel lower paid persons in secure occupations to contribute to a scheme of which they felt little need, while exempting higher paid persons in the same occupation. Beyond these very minor reasons, there is probably a more fundamental reason not dealt with in the report itself—that reason is the growing view that the rich must share the burden of paying for schemes required for the poor. Inasmuch, therefore, as everybody will pay the same and get the same, and inasmuch as even the rich, who do not stand in need of compulsory insurance, will still have to contribute, the scheme may be described as truly democratic.

(*2*) *Rate of contribution.*—Rates of contribution and of benefits cannot be finally determined in advance; they will have to depend on economic conditions after the war. Provisional rates have however been suggested and it will be of interest to note that the rate of contribution from an employed adult will be about Rs. 2/13/- per week in the case of a man and about Rs. 2-5-0 per week in the case of a woman. Some contribution also has to be made by an employer, his contribution being slightly less than that of the worker.

Rates of benefit vary according to the cause of necessity, but some idea of the scale of benefit proposed may be gained from the fact that a single man who falls into unemployment will receive about Rs. 16/- per week and that a similar sum will be paid to a man who retires from work on account of old age.

(*3*) *The main causes to be covered.*—The scheme covers all the main causes of want, such as, unemployment, disability, old age or widowhood and also makes provision for a marriage grant to women and for maternity benefit, whether a woman is employed or not.

A scheme to deal with so many varieties of causes must of necessity be too elaborate for detailed discussion here. An example of the kind of problem that has to be faced arises from the case of the man not working for an employer, but working on his own account. Take, for example, the case of a man who carries on some sedentary occupation at home. If he breaks his leg, he may still be able to continue earning his livelihood, whereas a similar accident to a person employed will practically always mean temporary loss of employment and income. While therefore in the case of the unemployed man, insurance against unemployment is the most important feature of the scheme, in the case of the man working for himself the corresponding provision is insurance against prolonged disability.

(*Continued on page 6*)

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BIG WORDS

Certain high-ranking Indians, official and non-official, have been touring England and America in recent weeks and making statements and expressing opinions, some of which sound strangely in our ears.

Sir Ramaswamy Mudaliyar, the lucky South Indian, despite his unprepossessing appearance in Western eyes, seems to have created a very good impression. Sir Ardeshir Dalal, the planning member of the Government, seems to be speaking in America about the need for Birth-Control in India. But the strangest remark is the one coming from Mr. G.D. Birla.

Messrs. G. D. Birla, R. D. Tata, N. R. Sirker, and one or two other high capitalists of India are touring the West to get ideas and help for promoting large-scale industries in India.

And Mr. Birla tells America, "We aim to capture the Japanese markets after the war. India must expand her market not only domestically, but throughout the world."

We do not know if Mr. Birla ever travelled in Japan before the war, as he is doing now in England and America. Japan began to wake from its age-old passive self-content, and started to industrialise under Prince Ito in1871. Within one generation it was strong enough to wage a war with Russia of the Czars, and come off victorious. And within another generation it was so industrialised that its Consuls and hawkers could be seen in every country on the Globe! Its products were even equal in quality to those of the West, and far cheaper in price, so that western merchants used to get them in bulk and sell them at much higher price as their own. It was so industrialised that it could sell hem-stitched hand-kerchiefs in India at 6 annas a dozen, ready-made shirts at 8 annas each, tie-pins and razor-blades and every blessed luxury and non-luxury article under the sun at ¼th or ⅛th of the price claimed by European dealers. To mention one article, in 1918 it exported silk of the value of Rs. 81 crores! Its products were a boon to millions to whom it gave an opportunity to have better standards of living. It was so industrialised that the growing need for raw materials on one side and for controlled markets on the other forced it to imperialise and wage a fratricidal war with China, and risk a victory over America at Pearl Harbour! The risk is proving almost deadly, and one does not know whether it can come out of it any better than a man who has gone into a burning house without a fire-proof coat. That is, or was, Japan, and Mr. Birla speaks glibly of industrialising India and its capturing the markets covered till recently by Japan, the India that sought to cut a few telegraph wires and burn postal letters, was caught like thieves and sent quietly into the cells!

Mr. Birla, for India, is a big business-man, a business-man with guts. capital and influence. We believe he began manufacturing cycles some years ago. They are costly enough, though poorer in quality than the worst foreign machine that was in the market before the war. Mr. Birla runs cotton mills also, we think. The Standard Cloth that he and his co-brothers in the industry have given the public is such that the public have been ashamed to wear it, that a Manchester or Glasgow manufacturer would be ashamed to look at it, leave alone producing it, that a Japanese Consular Junior even in the olden days could only have seen it with an enigmatic smile of contempt for the producer of such a sorry stuff. They themselves used to sell art-silk and even velvet at its price!

Mr. Birla and his brother magnates have floated two big companies for producing Motor Cars in this country and stop its further import. Yet Mr. Birla tells America that "the major Indian market for America is in automobiles." Does he mean that the two companies will thrive, or will be dead without going into production?

Mr. Birla's fellow traveller, Mr. Tata, and others produce soaps in India. None of them has got the aroma of Pears or Vinolia. But they are prised just the same as the foreign soaps which have to travel thousands of miles and pay 50% duty to the Indian exchequer. Nevertheless the latter are cheaper and nicer.

India produces sugar. Java sugar was sold at Madras at Rs. 1-8-0 a maund. Our Indian manufacturers sell us at Rs. 5 a maund!

(To be continued) *Editor.*

THE ENGLISH DEBACLE

After having escaped invasion and being victorious in the War England has suffered what amounts to a revolution. The collapse of Churchill's Government is not dissimilar to the collapse of France! Despite the boasted democracy of England, nobody there seems to have guessed that the popular mind was seething with such discontent, and that Churchill was sitting on a boiling cauldron! After Baldwin and Chamberlaine Churchill was indeed a God-send. It was his strength, courage and energy that remade a falling England and enabled it to hold its head high once again before the world. And thus have the English people shown him their gratitude!

His solitary return amidst the collapse of his colleagues and his Government is little better than an insult. So he goes the the way of Lloyd George, from lime-light to murky oblivion.

We have disliked his anti-Indianism, but our sympathies go to him in his defeat.

He will go down in the pages of history as one of England's great.

And now Mr. Attlee and his group are to rule England, and rule the Empire. How they will do it we are afraid they themselves do not know. We have to wait and see. *Editor.*

(*Continued from page 3*)

(B) CHILDREN'S ALLOWANCES

The report discusses in some detail the question as to whether children's allowances should be provided wholly out of taxation or out of Insurance contributions. On the one hand, it is argued that children are a contingency for which all men should prepare by contributions to an Insurance Fund, while on the other hand, it may be said that children's allowances should be regarded as an expression of the community's direct interest in children. A practical consideration, however, is that rate of contribution required even apart from children's allowances is about as high as it seems right to propose. The report therefore proposes that the cost of children's allowances should be met, not from insurance contributions but from the general revenues of the State.

There is much to be said for the view that while the State should help in maintaining children it should not relieve parents of all financial responsibility in this matter. The report therefore, proposes that as long as the parents are themselves earning, no allowance shall be given for the first child.

The scale of children's allowances proposed is comparatively low. When it is realised that the allowance for each child, after the first, will be at the rate of about Rs. 5-7 0 per week, it will be seen that the Beveridge report will not enable every child to go to an expensive public school! The proposed children's allowances are of course in addition to the provision already made for children through school means and the supply of free or cheap milk.

III. Can Britain afford it?

The idealist will of course hold up his hands in horror at this question and will, declare that no people can afford *not* to abolish want. Government, however, have to deal with the practical question of finding the money and this aspect of the matter has been examined by the Beveridge Committee. The matter is too technical for discussion here but the Committee's conclusion is that the individual, the employer and the State *can* afford the burden that will be thrown upon them and that indeed, Britain before the war was rich enough to have abolished want if she had been so determined.

QUALITY IN SALES

Here is a story that ought to be interesting to retailers, as condensed from the "Retail Ledger."

A big Department Store in New york, New Jersey, U.S A., suddenly adopted a new policy at the beginning of 1937. it is a well-known store—Kresge's.

Formerly, it had been selling mainly on price and aiming at volume of sales. It put a stop to that. It began to sell on quality and fashion. And it began to aim at increasing the net profit.

It made drastic changes. Here are a few of them:—

(1) It got rid of several hundred signs featuring price appeal.

(2) It got rid of the "Bargain Tables." There were about 100 of them.

(3) It displayed less merchandise in the windows.

(4) It abolished price-cards in the ready-to-wear displays.

(5) It improved its window lighting, using colour effects.

(6) It stopped having "Markdown Sales."

(7) It slightly increased its Mark-up.

(8) It grouped its merchandise in fashion classifications instead of price lines.

(9) It stocked higher-quality goods.

(10) It retrained its shop assistants, teaching them not to stress price, but to show three price ranges.

What was the result of this new policy?

It reduced its advertising cost by 25 per cent, reduced its payroll expense, increased its average sale by 25 per cent, attracted more well-to-do customers and fewer bargain-hunters, increased its volume of sales and greatly increased its net profits.

A completely successful experiment, It cannot be followed by every large store, but it is well worth thinking about.

Its Sales Manager Mr. Herbert S. Waters said—"Customers are getting tired of promotions, bargain tables and store-wide sales. They want fashion and courteous service and an assurance of quality. And to-day we are giving our customers just that."

As you can see, this whole store was moved up to a higher level. It stopped competing with price-cutters. Instead of saying "Cheap," it said "Fashion" and "Quality."

And much to its own surprise, no doubt, it increased the volume of its sales as well as its net profits!

THE "SADHVI"

The third anniversary of the "Sadhvi" of Mysore was celebrated by the Editor, Mr. Agaram Rangiah, in a two-day function on the 22nd and 23rd inst., under the Chairmanship of Mrs. M. R. Lakshamma, M.A., M.L.C. After invocations, Mr. Krishnagiri Krishna Rao performed Bharata reading on the episode of Dharmavyadha in a very touching manner. Mr. Agaram Rangiah then introduced the participants of the evening's function, and explained that his object in the celebration was not so much propaganda on behalf of the paper, but to commemorate the great name and life of the late Mr. M. Venkatakrishnayya, under whom he learnt Journalism.

The Star speakers of the evening were Messrs. T. Mariyappa, M.L.C. and B. Narayanaswamy, B.A., LL.B. Mr. T. Mariappa extolled the services of Mr. M. Venkatakrishnayya in maintaining Journalistic independence and creating a public opinion in Mysore, described the condition of the Press in the foreign countries and in India and Mysore, urged the abolition of the present Press Act, and explained that a Free Press and national freedom were inter-dependent.

Mr. B. Naravanaswamy dwelt on the difficulties of the Press and hardships of Journalists in Mysore, and advocated that a good Journal should not only cater news but also put forth definite views so as to give a lead to the public in important matters.

The President, Srimathi Lakshamma, in a graceful speech drew attention to the darw-backs of the Vernacular Press in Mysore. The diction except in one or two cases was not of a high order. The reporting also, in the absence of vernacular shorthand, was rather poor, the same speech being reported differently in different papers, each one differing from the other and all of them differing from the speech itself! That was poor reporting. The practice of filling up pages with "ನಾವ ಭವಿಷ್ಯ", was not very welcome, and the presentation of stories based on breaches of married life left a bad effect on the minds of young men and women. She added that with the growth of adult literacy vernacular journals had a great future, and wished the "Sadhvi" a long career of prosperity.

The evening's function was embellished by Veena and vocal duet by Srimati Nilamma Kadambi, whose brief performance was enjoyed with great relish by the assemblage. Usually instrumental performers are not very vocal, but Mrs. Kadambi's vocal performance was masterly and unexceptionable and evoked unstinted admiration. The vocal performance being so excellent, naturally the Veena could not make itself felt very much. Its status was reduced to that of a Tambourine so far as its impression on the audience was concerned. We do not wish to play the role of musical criticism, but we think that Mrs. Neelamma Kadambi's eminence as a musician would be even higher if she modulates the vocal tones in a happy blend with the tunes of the Veena. As it is she may be said to rank among the best South Indian lady musicians.

After *Mangalarathy* and distribution of flowers and pansupari, the first day's function came to a close. The next evening Mr. Agaram Rangiah gave a Tea Party in honour of the occasion.

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H. H. MUMMADI KRISHNARAJA WADIYAR

On the 27th last the Rangacharlu Hall, Mysore, was *en fete* for the celebration of Sri Mummadi Krishnaraja Wadiyar's Jayanti. At the invitation of the Committee of Trustees Rajadharmaprasakta T. Singaravelu Mudaliar presided, and the *elite* of Mysore City, official and non-official, were present for the occasion.

The function began with invocation and Music. Rajasevaprasakta A. Subrahmanya Iyer, Chairman of the Trustees, welcoming the audience, referred to the great personality of H. H Sri Krishnaraja Wadiyar III, and his efforts in securing the continuity of the State's Royal Family.

Rajadhamaprasakta Singaravelu Mudaliar, in the course of his illuminating presidential speech observed;

"Mummadi Krishnaraja Wadeyar whose birthday we are commemorating today was one whom we, Mysoreans, should ever cherish in our memory, not only for his wise administration during the years he was directly ruling Mysore, but also for his indefatigable efforts in preserving Mysore for us in spite of the attempts made to merge it in British India.

"Born in 1794 when the country was ruled by Tippu Sultan he was placed on the throne of Mysore in the year 1799 when he was but 5 years old. He was then under the care of his grandmother Maharani Lakshmi Ammanniavaru. At the ceremony of the installation the people of Mysore including several Mohamedan gentlemen who were officers under Tippu Sultan attended the function and then there was an expression of joy by everybody as Mysore was restored to the Royal Family of Mysore. Maharani Lakshmi Ammanniavaru expressed her gratitude to the British Government for having restored the Government of Mysore, Nagar and Chitaldrug, and their appointing Purniah to be the Dewan, after the lapse of 30 years during which the Royal House ceased to rule Mysore. She also expressed that the Royal House would continue to be loyal and attached to the British Government. Lord Valentia who visited Mysore recorded his favourable impression as to the intelligence and bearing of the young Maharaja. The visitor presented a sabre which His Highness immediately accepted and placed it beside him and assured Valentia that it would always lie by him for his sake and that it was particularly a valuable present to him as he was a Kshatriya by caste. Mummadi Krishnaraja Wadeyar attained the age of 16 in 1810 and he was then considered to have reached the age of discretion so as to assume the Government of the country, and the Resident, Mr. A. H. Cole allowed him to do so, and when he assumed the reigns of Government the then Governor of Madras congratulated the Maharaja in these words—"Such proofs of sound judgement and understanding reflect the highest honour on your Highness and afford a happy presage of the continuance of those great and manifold advantages which have resulted from the connection which has subsisted between the British and Mysore Governments since your accession to the musnud of your ancestors."

During the period of 12 years before he ascended the throne, the Government of Mysore was under the able management of Dewan Purnaiya and the watchful vigilence of Maharani Lakshmi Ammanniavaru. It so happened that the Maharani died in the year 1810 and Dewan Purnaiya also died in 1812. The young Maharaja was therefore deprived of two of the tried friends of Mysore. He therefore had to depend upon his own common-sense and goodness of heart which he possessed in ample measure. It so happened that the Government of Madras under whose supervision the Government of Mysore was carried on instructed the then Resident not to interfere in the internal management of the Government of Mysore.

The young Maharaja fulfilled the obligations imposed by the treaty. Mysore troops were allowed to co-operate with the British troops in the latter's campaigns against their enemies. In the year 1821 the Maharaja went on a long tour lasting about 3 months in the Mysore State and during those tours the people of Mysore expressed their jubilation. During his rule the administration was running smoothly.

The Sharat system according to which, an annual stipulation was made with each Amildar that a certain amount of revenue would be realised for the State and that if the collections fell short of that amount the Amildar was to be responsible for the deficiency, gave rise to discontent and this discontent was taken advantage of by the families of Thugs in Honnali taluk and a numerous gang

(Continued on page 7)

PORTRAIT UNVEILED

On the 29th last the members of the City Co-operative Bank at a public meeting in the Co-operators' Home, Mysore, got the portrait of their President, Mr. C. Narasimhaiya, Advocate, unveiled by Justice Rajadharmaprasaktha A. R. Nageswara Iyer. Numerous members of the Bank, and prominent Co-operators of the City were present. After invocation, Mr. T. Gundappa, the Vice-President, welcomed Justice Nageswara Iyer in suitable terms and invited him to perform the unveiling ceremony.

Mr. B. V. Nanjundayya, B A., the Honorary Secretary of the Bank, gave an interesting account of the life of Mr. C. Narasimhaiya, and read messages sent by prominent persons for the occasion. Justice Nageswara Iyer then rising amidst cheers expressed the pleasure that the function gave to him as an old friend of Mr. C. Narasimhaiya, and expatiated on the high qualities of his head and heart, and unveiled the portrait. Mr. Narasimhaiya, who also graced the occasion with his presence expressed his grateful thanks to the members of the Bank for their appreciation of his services, and said that such service was all the happiness in life that he sought, and that it sustained him amidst life's hardships. Vidwan R. Kesava Murthy delighted the audience with a few items on the Veena, and after thanks-giving by the Vice-President and distribution of sweets and flowers the function terminated.

OVER-GOVERNMENT

"A "Commercial Bureau" has been set up in Canada. The head of it is Captain W. C. C. Innes. Its purpose is to enrol 500,000 taxpayers to protest against the increasing taxation.

Canada has a Federal Parliament, 9 Provincial Governments and 4,400 municipal governments.

In the last 10 years its population increased. 18 per cent and its government expenditures increased 45 per cent.

Canada now has a public debt of more than £1,400,000,000. And in rates and taxes it is being bled at the rate of £200,000,000 a year.

Certainly, Canadian taxpayers should support this "Commercial Bureau." A similar organisation should be started in Australia, South Africa, New Zealand and India. They, too, are being crushed by huge superstructures of government.

Over-government is at present the worst evil in the world. And it is a problem that this generation is leaving for the next generation to solve.

Many nations have now been wholly taken over either by Governments or Dictators. The struggle for real self-government, which we thought was ended, must begin all over again. The servants have become the masters." Says a report.

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POSTERS, LETTER-HEADS AND BOOK-WORK.

THE MANAGER,

CORONATION PRESS.

CHAMARAJA ROAD, MYSORE.

Charges Moderate.

The Rationalist.

Monday 6-8-1945.

BIG WORDS

II

Indian industrialists also produce creams and snow. They are equal to Hazelene Snow and Pond's Cream in price. They are now prised even higher. But they are hardly equal in quality, and in quantity they are less than three-fourths of the foreign products.

Indians produce paper. Before the war owing to foreign competition Indian producers were careful to mind the quality of their products and the prices also were comparative. Now straw-board which coming from Holland was Rs. 7-8-0 a ton is Rs. 45 per ton made in India, and of much inferior quality. Our own State-aided paper mill, in the absence of competition and on the plea of lack of chemicals produces buff paper and charges white paper price for it. And one cannot be certain either of the weight or the number of sheets in its reams. The reams may be marked 500 or 480 sheets, but if you count you may find 20, 30, or 40 sheets wanting in a ream! Customers have told us of counting before witnesses and complaining to the mills. But how many reams can a wholesale customer go on counting? Not many. And so in the absence of competition the Company thrives at the cost of the customer!

The paper market is directly controlled. So the Paper Mill seeks a new and less controlled source of profit. It produces exercise books for students. At first it sold them in crown size at 3¼ annas per book. Now it offers a smaller size, foolscap. at the same price! The paper itself costs 2 annas. Conversions into book may cost 3 pies. This it offers to the dealer at 3 annas 2 pies each, and directs him to sell at 0-3-3, *i.e.*, 1 pie profit for him as against its own 11 pies!

Such are some of the methods of Indian industrialists, who under the stalwart lead of Mr. G. D. Birla are to capture the Japanese markets all over the world! Even during war time their dealings have been intolerable to the public. The public are waiting for the day when the war-restrictions will go and trade becomes normal in order to cut off all contacts with Indian industrialists. And then Mr. Birla and his brothers in trade will find it a job to retain even their existing home-market, and there will be no question of either extending it or capturing outside markets.

Instead of presenting Indian Business before the world in its present corrupt and polluted form, Messrs Birla and Tata should first bathe it into purity, clothe it in the raiments of honour, efficiency, truth and fair-dealing, and then present it before the nations as a covetable and worthy bride.

We may tell Mr. Birla that no market is waiting for Indian industrialists to come and occupy, neither Japanese nor German. British and American industrialists no doubt dreamed during the war of capturing the German and Japanse markets. The time having come for direct facing of the problem, it is realised

that there can be no question of keeping the hands and feet of 10 crores of Japanese and 10 crores of Germans chained and tied like Samson in the Bible. Because the rest of the world would then have to provide food for them.

The latest report states, "Post-war Germany may emerge in the comity of European States as a nation still in possession of its basic industries and economic resources, and the major Allies may already have abandoned schmes to reduce her to an agricultural and politically sterile entity. Agreement seems to have been reached on two paramount issues; Maximum effort from controlled German industry, and restoration of German industries and economic capabilites to meet the enormous demands for reparations."

And as for Japan Mr. Birla may note this Allied Proclamation, "Japan shall be permitted to maintain such industries as will sustain her economy, and permit exaction of just reparations in kind."

So if both Germany and Japan are to go on producing in full steam and export, where is the market that Mr. Birla is planning to capture for his countrymen?

Besides, there is Great Britain which has to engage in feverish production in order to clear some of its war debts. And one cannot expect America to sink back to lethargy after knowing its full capacity during the war years, and after catering to the world at large during that period. If the good Uncle Sam is to help you during your war needs, there is no reason why he should keep off your doors during the years of peace.

It would be seen from all this that there is no ground for Mr. Birla's fine optimism, that the outlook for Indian industrialisation is not quite so rosy as its propagandists dream. Indeed it seems to be very much otherwise.

Commercial expansion on a large scale, just like Empire, does not come from mere wishful thinking. It is obtained by means of blood and fire, as England obtained in India and elsewhere,—as in the story of cutting the fingers of the muslin weavers of Dacca,—and as Japan has sought to obtain in China.

But if Indian industrialists turn over a new leaf, if they produce according to honest standards and with the object of pleasing and serving the public, they may at least have a preference in the home market. That may not give them scope to pose before the world at large as big business men talking dreamy nonsense at Press interviews. But at any rate it will save them from entertaining unrealisable hopes, and the sorrow and disappointment which inevitably follow when hopes are unrealised.

Editor.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
5.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

INDIA'S WAR TOLL

NEW DELHI.

Indian Army battle casualties from the outbreak of war on September 3, 1939, to February 28, 1945, totalled 149,225. This figure does not include 5,835 other ranks of the Hong Kong and Singapore Royal Artillery. These figures are given in a statement issued by GHQ (India), which covers every theatre of war in which Indian troops have played a part, from the United Kingdom in the west to Hong Kong in the east.

The total of 149,225 is made up as follows: killed 15,291; wounded 50,705; missing 10,371; prisoners of war 51,802, believed prisoners of war 21,056. The greatest number of casualties, 62,175, occurred in Malaya shortly after Japan's entry into the war: the figure is made up largely of prisoners of war 38,360, and believed prisoners of war 20,196, killed numbered 285, wounded 807, missing 2,027. Next to Malaya is Burma with 40,458. More than half (24,173) of the casualties were wounded; killed number 8,128; missing 7,389, prisoners of war 764. Third in the list comes Italy, with 22,497, of which the great majority (17,314) were wounded, killed totalled 4,255, missing and prisoners of war were 467 and 461 respectively.

In North Africa, casualties numbered 15,248 with more than half of this total (9,792) prisoners of war. Killed numbered 1,299, wounded 3,738, missing 419.

The severity of the fighting in Sudan and Eritrea is indicated by the number of wounded (4,017) and killed (731). The only other casualty in this theatre was one prisoner of war. In nearby Somaliland, nine were killed and 28 wounded.

Paiforce (Iraq and Iran), through which ran a vital lifeline to Russia, cost 72 killed, 92 wounded, and one missing; in Palestine and Syria 86 were killed and 287 wounded. Total casualties in Greece were 314, made up of 38 killed, 216 wounded, 60 missing. Of the 499 casualties sustained at sea there were 378 killed, three wounded, seven missing and 111 prisoners of war. The combined total for France and the United Kingdom is 319, made up of four killed, eight wounded, one missing and 306 prisoners of war.

The details given do not include those for Indian other ranks serving in the Hong Kong and Singapore Royal Artillery. They were: in Malaya 1,511 missing and 2,093 prisoners of war: in Hong Kong two killed, 1,404 missing, 420 prisoners of war.

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(*Continued from page 2*)

from North Arcot and Bangalore who settled down in Luckwalli and who were notorious robbers. The polegars of Tarikere and the pretender Hygamalla who claimed to be the descendent of the Nagar Rajas were creating trouble by raising false hopes in the minds of the people that they would reduce the land revenue. They incited the people to rise against the Government and to ill-treat the servants of Government. In several other places also people were incited not to pay land revenue. Thereupon in the year 1830 His Highness the Maharaja Krishnaraja Wadeyar was advised by the then Resident Casamajor to undertake a tour. His Highness made an extensive tour and by his persuasion and kind treatment of the people he restored tranquillity in several places. But in certain other places the action taken by Government servants did not prove successful in allaying the discontent among the people. S, R. Lushington who was then the Governor of Madras paid a visit to Mysore in 1831 to make enquiries on the disturbances then existing. When the Maharaja was attempting to quell the riots instigated by Nagar Palegars, Lushington made a report to the Government at Calcutta when Lord William Bentick was Governor General. A letter was received on 17-9-1131 proclaiming an order to the Maharaja to hand over the administration to the hands of the Commissioner appointed by him and the Madras Government. The Maharaja true to his loyalty handed over the Government and from 19-9-1831 the administration passed to the British Commission.

Although the disturbances in Mysore were brought about not by the mal-administration on the part of His Highness the Maharaja but by circumstances beyond his control yet they were made the excuse for taking away from his hands the administration of the State. Even for some time during the British administration disturbances continued in some places in the State till the year 1834. Lord William Bentinck appointed a Committee of enquiry to investigate into the affairs of Mysore. The Committee found that agrarian disturbances were mainly due to economic causes which operated even in the neighbouring British Districts of Bellary and Kadapa. Even with regard to the Sharat system the Committee was hesitant in giving an opinion that it was made oppressive by the Amildars. The Committee also recorded their opinion that the disturbances could have been easily quelled but for the joining of the Tarikere Palegars and the Nagar Pretender. On reading the report of the Committee Lord William Bentinck himself felt great doubt as to the legality and justice of depriving His Highness of the administration of the country. He also found that no portion of the subsidy was in arrears as reported by the Government of Madras. He therefore recommended to the Court of Directors in England, the restora- of the State to the Maharaja. (*To be continued*)

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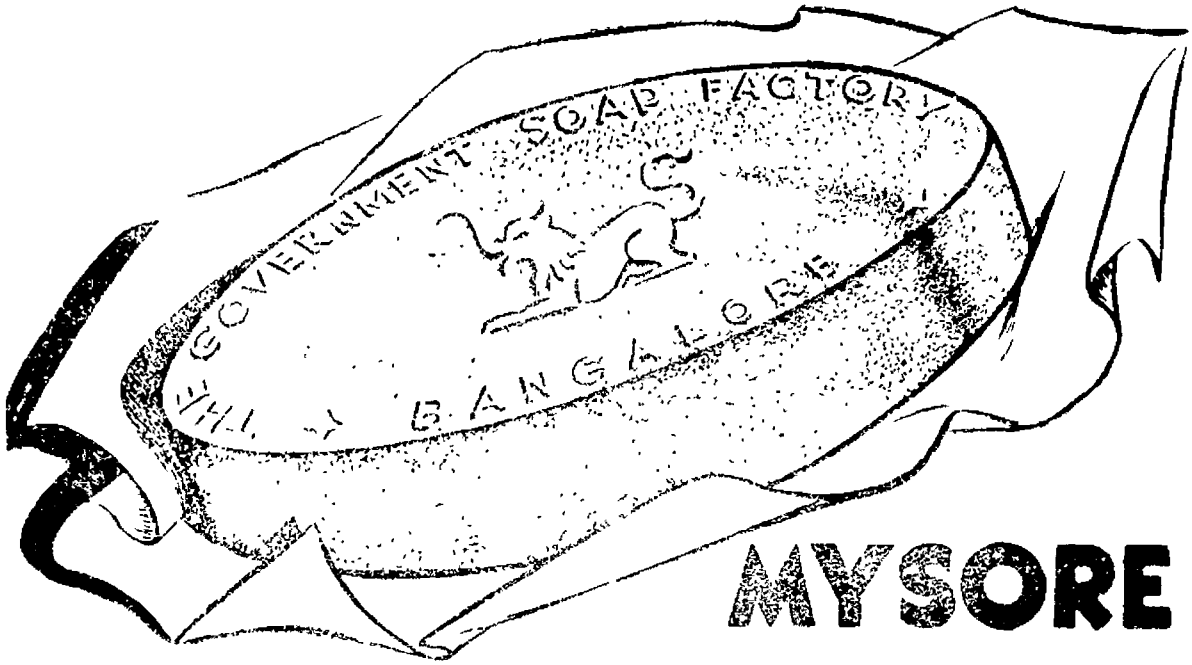

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VOL. V No. 48] MONDAY 13—8—1945 [PRICE 0—1—(

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UNHEALTHY VEGETABLES

That sewage-grown vegetables usually carry heavy surface pollution, resulting chiefly from the splashing of wet sewage and the blowing of infected dust during dry weather, is the inference drawn from the recent researches carried out at the bio-chemistry department of the Indian Institute of Science, under the auspices of the Imperial Council of Agricultural Research. The nature and extent of pollution caused by sewage-grown vegetables has been a subject which has attracted considerable attention in different parts of the world. The opinion has often been divided though it is stated the major section has always taken the view that sewage-grown vegitables are rather unsafe for general public use at any rate without adequate precaution.

Particularly, leafy vegetables like the cabbage, the cauliflower, the lettuce and the amaranthus some of which are actually eaten raw carry heavy surface pollution. The pollution is mainly due to the commoner putrifactive and gas-producing organism found in sewage.

Also sewage-grown vegetables do not keep so well as those raised on water. The former also develop a smell which is reminiscent of sewage. Even fruits grown on sewage develop a characteristic smell though there is yet no proof to show that any living organisims are carried through the roots. It is possible, however, that certain forms of soluble matter—resulting from the bacterial action—is carried through the roots. The significance of this in relation to both the physiology of the plant and public health is still awaiting scientific study.

In this connection, the recent decision of the Karachi Municipality to discourage the sale of vegetables grown on sewage is welcomed as a lead in the adoption of bold measures for the improvement of public health. Opinion among those engaged in researches on this subject favour similar steps, with a view to safeguarding public health by other municipal bodies in India. Sewage can, however, be safely used for growing grasses and fodder crops. Farm animals are fairly resistant to sewage pollution, and there is yet no evidence to show that they are adversely affected by eating grasses and fodder crops grown on sewage.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

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'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

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H. H. MUMMADI KRISHNARAJA WADIYAR

(Continued from last issue)

In the year 1857 after Dalhousie left India, the Indian mutiny broke out, and after it was quelled India was placed under the Crown of England in the year 1858. The proclamation of Queen Victoria laid down the policy that no further annexations of the territories of Indian Princes would be allowed. Lord Canning who was the Governor-General guarantied every Indian Prince the right of adopting a successor according to Hindu Law and this privilege was not intimated to the Maharaja Krishnaraja Wadeyar on the plea that it applied only to those Princes who were actually ruling at the time. It is no wonder, for Lord Canning was anxious that the territory of Mysore should be merged in the British Dominions. These things were happening behind the back of His Highness the Maharaja of Mysore and His Highness appealed to Lord Canning in 1861 for the restoration to his former position and it was declined. His appeal to Sir Charles Wood who was then Secretary of State in England had a similar fate.

One can imagine the feelings of the Maharaja at this treatment. It was a puzzle to him that the same British Government who magnanimously placed him on the throne after the fall of Tippu when he was a helpless boy should now scruple to commit practically a breach of faith. Undaunted by these reverses the Maharaja made further attempts and he wrote to the Governor General for recognition of his right to adopt a son. He got a reply that he might adopt a son to inherit his private property and no claim to the throne of Mysore on the part of the son would be recognised and this was approved by the then State Secretary in England. Public feeling was roused by the conduct of the British Government. There was then a public agitation in Mysore and protests were expressed at public meetings. The people including even Europeans sent a petition to the Governor General. The cause of Mysore was also advocated even by certain gentlemen who were even outside the Mysore State.

In 1865 the Maharaja wrote a very powerfully worded Kharitha in which he asked for permission to place his cause before the British Parliament so that he may appeal to the sense of justice of the British nation in order to right the wrong which had been done to him. The Governor General Sir John Lawrence sent a reply stating that he had forwarded his Kharita to the Secretary of State stating at the same time that he would not recommend his case. The Maharaja was then 71 years old. He therefore adopted a son on the advice of his well-wishers. This announcement of his adoption was made in an open Durbar and the people who were present there were filled with joy. The fact of adoption was intimated to the Commissioner in Mysore, the Viceroy and the Secretary of State and His Highness got a reply to the effect that the adopted boy would succeed only to the private property of His Highness. This act on the part of the Secretary of State raised protests from some of the Members of his own Council. The Maharaja having felt that he could not get redress at the hands of the Viceroy or the Secretary of State took the only course left open to him and carried the struggle to England for decision in the British Parliament. The cause of Mysore was taken up by several prominent members of Parliament and the strong plea put forward by John Morley, one of the most sympathetic of the Secretaries of State towards India opened the eyes of the British Parliament, and in the debate that took place in 1867 it was expressed that it was not the intention of the British Government to annex the territory of Mysore on the death of Krishnaraja Wadeyar, and that it was hoped that the adopted son would show himself capable of governing the country on his reaching the age of majority. On hearing this decision His Highness the Maharaja was only partially pleased since his hope of restoration to his personal rule was not realised. His Highness the Maharaja had been failing in his health for sometime and he lost all hopes of realising his wish. His Highness's remarkable life came to an end on the morning of 27th March 1868. He was then 75 years old.

Long-fellow in his "Psalm of life" has said

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Foot-prints on the sands of time."

(To be continued)

The Rationalist.

Monday 13-8-1945.

A FINE INSTITUTION

When Lord Macaulay introduced English education in India he rendered a service as well as a disservice to Indians. He gave them a common language with Englishmen and Americans, and sowed the seeds for the Indian National Congress, for Tagore's *Geetanjali* and Nobel Prize, Nehru's Autobiography, Ramaswamy Mudaliar's San Francisco achievements, Gandhi's "Quit India" slogan, and last and also the least, our own "Rationalist." He at the same time secularised Indian education, and cut off Indians from the religious education of their fathers. He made Indians, Nehru downwards to the rawest of under-graduates, unacquainted with the knowledge of self, and ignorant of the purpose of life and the prospects after death. An educated Musalman remains bigotedly, fanatically religious; but an educated Hindu might know Tennyson and Shakespeare, Byron and Bernard Shaw, but so far as the ultimate knowledge of his life and its duties are concerned remains no more than an animal. And that is, thanks to Macaulay.

Today, we frequently hear so-called educated adults uttering the half-witted statement that there is only one distinction in mankind, that between men and women. Educated women wanting equality might deny even that. Education has made them irreligious and unspiritual, and reduced them to the level of the money-making American slot-machine.

Instead of trying like Vivekananda to raise Europeans and Americans from their wickedness, carnality, vengefulness, and bestiality which is plunging the world in war after war, we have also become as gross and dehumanised as they.

Such is the state of affairs today. Some 43 years ago, about the time of the Coronation of the late Maharaja Krishnaraja Wadiyar IV, they must have been on a fair way to this. So two good and public-spirited men, Rao Bahadur R. Narasimhacharyar and M. Tirumalacharyar, the one the best known scholar of the State and the other a pious-minded retired Inspector of Schools, conceived a plan for fostering the study of religious and philosophical literature among the members of their Srivaishnavite Community. They formed an Association called "The Ubhaya-Vedanta Pravartana Sabha," for fostering the study of philosophy in Sanskrit and Tamil.

In the ancient days long before History, our ancestors were not so eager to invent atomic bombs and unreliable air-ships dealing in sudden death, but their minds turned towards nature and God, in order to find out the truths of the Universe, the cause and purpose of life, and the meaning of births and deaths. The human mind still glowed in those days, it saw invisible and distant truths as the radiogram catches far away sounds, and expressed them in deliciously beautiful words, which are as enchanting today as when they were first uttered. Their successors, as time passed, so lovingly systematised that literature that the Vedas, the Upanishads, the Sutras, and the Bhashyas together constitute an illuminated "Brindaban" for the seeker after Self-knowledge to roam about and revel in.

But this knowledge was confined to the Sanskrit educated. So in course of time in the Tamil country the findings of Sanskrit Philosopey were re-expressed in metrical

Tamil verses, 4000 in number, which Vaishnavite men and women could easily memorise, and later these also were provided with illuminating commentaries.

The same philosophical truths come out like a flash of lighting in the Canarese shatpadis sung today by Lingayat mendicants. Their authors also sought to teach the populace the truths of Sanskrit philosophy in easy vernacular.

Ramanuja's own exposition of philosophy is in Sanskrit, but his predecessors and successors have presented his teachings in Tamil. So Srivaishnavas of today have the benefit of studying those teachings either in Sanskrit or Tamil. Thus "Ubhaya-vedanta" does not mean two different philosophies, but philosophy expressed in two languages, like a statue in marble, and the same statue in bronze.

By the tact, the careful planning, efficiency and economy of the two founders the Sabha took deep root, and has grown today into one of the most useful public organisations in the State. They formed a Committee consisting of both Tenkale and Vadagalai Srivaishnavas equally, chose the late S. K. Venkatavaradiengar, the doyen of Malleswaram, as the President, sent out appeals and collectors in both Mysore and Madras, and were rewarded with contributions by Highnesses and Holinesses, as well as widows and small wage-earners.

A portion of the collections they saved, and the bulk they used in an annual examination and Convocation at Melkote at the time of Ramanuja Jayanthi, when candidates, teachers, and examiners were offered free board and lodge, and all of them were awarded money prizes.

Thus, during its 44 years, it has spent about Rs. 40,000, and saved some Rs. 30,000 and invested in Government and Banks, gets about Rs. 1000 by way of interest, collects Rs. 1000 or so from subscriptions, and carries on its beneficent purpose like well-oiled machinery.

Rao Bahadur R. Narasimhachar, like Stalin, remained its Secretary throughout, Professor M. T. Naraniengar, the esteemed Mathematician, succeeding Mr. Venkatarangiengar as President on the latter's demise.

All of them are gone now, but the plant that they raised is kept green by a new band of enthusiastic workers, Messrs. M. A. Naraniengar, B A., M. T. Ramaswamy, M.Sc., and V. T. Tirunaraniengar, M.A., and M. C. Srinivasiengar forming the Secretariat, and Mr. N. V. Narasimhiengar, an elder of the Bangalore Bar, being the present President. Carried on in a spirit of accommodation, without mutual rivalries, and every one intent on achieving its objects, its next forty years may be more than a replica of its past forty. Faced as we are with destruction on every side, destruction of cities, destruction of armies, destruction of Kingships, destruction of empires, and destruction of nations, it is refreshing to contemplate the successful career of this beneficent institution.

Editor.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
5.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

PRESENT-DAY YOUTH

The attitude to life of the present-day youth of Ceylon was strongly deprecated by Mr. E. A. Koelmeyer, Superintendent of Police, Southern Province at a meeting arranged by the Rural Reconstruction Congress at Ethiligode, Galle.

Youngsters of to day, said Mr Koelmeyer, had no respect for elders, parents or authority. It was a common thing these days to see father and son smoking and drinking together. In his youth one would have been shocked at such behaviour. Liquor and the use of the knife were the curse of the present day. It was his experience that wherever there was illicit liquor and gambling, there was crime. The ordinary worker now wanted a Navy Cut cigarette !

Mr. Koelmeyer said he still believed in the maxim "Spare the rod and spoil the child." But most parents now thought otherwise. It was that attitude of parents which had contributed to the pathetic state of the present day younger generation

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But although you may live surrounded by glass, you will still be able to enjoy complete privacy. The walls will be made of foam glass that lets in daylight, but which cannot be seen through and rats and mice connot get through it either.

Heating will be provided by metal designs traced on the walls. Dr. Silverman has a glass stove—a piece of plate glass on which is traced an aluminium design, through which electricity runs to provide heat.

Dr. Silverman has a new idea for the windows, too. He thinks he may be able to arrange two panes of glass in such a way that by shifting them slightly light may be either let in or obscured.

Not that it makes much difference. The whole wall lets in light anyway.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

(13) There is not one *atma* only. Souls are ever so many. We find in this world one chetana in the enjoyment of happiness while another is suffering from grief; similarly one chetana is hale and healthy while another is sickly. Plurality of atmas has therefore to be accepted. [Vide I (13)].

[*Note* 1. These differences cannot be attributed to difference in bodies or ಅನ್ನಃಕರಣ. It is the soul which enjoys pleasures and pains. If there is no plurality of souls, the system of bound souls and freed souls, the system of Acharya and Sishya, cannot be in vogue. The following are some of the texts in which the plurality of souls is declared.—

(1) ನಿತ್ಯೋ.....(see (c) and (d) of para 15 of Gospel No. 22.)

(2) ಸದಾಪಶ್ಯನ್ತಿ.....(Pur. Sukta). The eternal souls (plural) always see.....

(3) ಮಮಸಾಧರ್ಮ್ಯಮಾಗತಾಃ (Gita XIV 2)—They (plural) have attained to my state.

2. There cannot be one soul only (ಏಕಾತ್ಮಾ).—

(a) because of its incompatibility with the individuals' distinctive appropriations of pleasure and pains; it would be impossible for one person to feel pain while another feels pleasure;

(b) because of incompatibility with inequalities in creation at the very time of the individual's birth; neither could there be inequalities in creation, that is, the inequalities found in individuals at the very time of their birth, these inequalities being due, solely to the distinction of individuals, and the difference of individual action and merit or karma; and

(c) because of its incompatibility with varied states of individual development, after death, and even during this life; it would be impossible for one person to roll in material bondage, while another is free, or, for one person being a teacher while another is a disciple.

14. *Atma* is not subject to mutation (but ever remains unaltered in every respect) because, without any difference, it is not visible whether it be a soul exit-ing from the body of a child which dies soon after birth or it be a soul quitting the body of an old man who had lived for a hundred years.

[Vide I(14)]

[*Note*: Vide some of the following texts.—

(1) ಅಮೃತಾಕ್ಷರಂ ಹರಃ (Sve. up), *Atma* being deathless is ಅಕ್ಷರ, (2) ಆತ್ಮಾಶುದ್ಧೋಽಕ್ಷರಃ—Atma is pure and eternal. (3) ಅವಿಕಾರ್ಯೋಽಯಮ್. (Gita 2-25). See also para 1. 6 of Gospel No. 22]. Atma is beyond change.

15. Atma is not independent because the chetana is not capable of healing his own ills of grief, or of procuring desirable bliss to himself, or of being sure of successful completion in the works which he says he is performing. [Vide I (15)].

[*Note*: The statement in I (15) is " Atma is independent." This is contraverted by pointing out that the chetana is not by himself able to heal or prevent the existing or on-coming ills of grief nor is he able to procure the bliss he desires. Therefore to achieve these objects he has to depend on something else. It is this dependence which is called ಪಾರತನ್ತ್ರ್ಯ in the Gospel. In para 2 this something is classified under nine heads. For the purpose of ಅನಿಷ್ಟನಿವೃತ್ತಿ and ಇಷ್ಟಪ್ರಾಪ್ತಿ one may depend on karma, another on parents and so on. That the two objects cannot be gained by dependence on any of the nine items, is shown in the next para.

(To be continued)

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H. H. MUMMADI KRISHNARAJA WADIYAR

(Continued from last issue.)

Continuing his Presidential Speech at H. H. Mummadi Krishnaraja Wadiyar Jayanti, Rajadharmaprasaktha T. Singaravelu Mudaliar observed;

"The facts narrated above show what a great Maharaja His Highness Mummadi Krishnaraja Wadeyar was. He was loving his people and the people loved him. His popularity was so great that even long after his death, it was a common saying in every house-hold 'Krishnaraja Bhupa, Maneyella Dipa' 'King Krishnaraja the illuminating light of all households.'

His Highness was a good Ruler, able, wise and sympathetic, and we have seen that it was due to circumstances beyond his control that disturbances arose in Mysore. The outstanding characters of His Highness were seen during the period he was kept out of power. In spite of the fact that he was deprived of the administration of his country and in spite of his failures in his attempts to get back his territory from the British he remained true and loyal to them. His conviction that he was fighting for a right cause sustained his attempts throughout in the spirit of Longfellow.

"Let us then, be up and doing,
With a heart for any fate:
Still achieving, still pursuing,
Learn to labour and to wait."

It is also pertinent to observe that it was due to the innate sense of justice in the British race to whom he appealed in the last resort, that he was successful.

Maharaja Krishnaraja Wadeyar was a great patron of learning and he made several charities irrespective of any caste or community. It can be truly said that he sowed the seed which has now grown to a big tree viz., the Mysore University. His Highness established an English School in Mysore City known then as the Raja's High School and now called the Maharaja's College. He took personal interest in the School and often presided over the annual distribution of the prizes to the students. On one such occasion the Maharaja expressly desired that equal attention should be paid to the Kannada and Urdu languages. He encouraged the learned men, and several Sanskrit, Kannada and Persian scholars and writers were under his patronage. He encouraged Ayurveda and Unani systems of medicine. He was also a patron of fine arts. He was such a great patron of Music that it is said that even Saint Thyagaraja visited the Maharaja.

Such in brief is the life of this great soul to whom we Mysoreans owe a deep debt of gratitude for his indefatigable efforts and success in getting back the Mysore State under the rule of the Royal family of Mysore. That the memory of such a sovereign should be perpetuated is in the fitness of things and the members of the Committee who originated this idea and have been successfully continuing it deserve our congratulations and warm thanks. I feel that it is the duty of every patriotic Mysorean to preserve the State in its individuality. Whatever may be the form of Government elsewhere in India, Mysore is luckily under the benign rule of His Highness the Maharaja and the slogans which may be current elsewhere have no value in Mysore. We have here a constitutional Government under which His Highness follows the constitution to the very letter of it. Let us remember that in all the turmoils in the world forms of Government have changed. Monarchs were overthrown and are being overthrown in several countries except in one country and that is Great Britain where the Government has stood stable and firm in spite of world cataclysms which have shaken other countries. This is due to the remarkable commonsense of the British race and their loyalty to their King. Similarly we in Mysore owe our allegiance to our throne and are loyal to our Sovereign and it is our earnest wish that the state of affairs should be preserved to the advantage of the people of Mysore. Mysore has been happy under its sympathetic rulers and in our present Sovereign, His Highness the Maharaja Sri Jayachamaraja wadeyar Bahadur, G.C.S.I., we have one who though young has been ruling wisely and sympathetically ever having at heart the happiness of his subjects. "For forms of Government let fools contest, whatever is best administered is best."

Following the Speech the audience were entertained with a delightful programme of concert music by the *Akashavani* musical troupe. In conclusion, Mr. F. C. Devaraja Urs, F.M.U., M.R.A. M.C., M.A.C., Honorary Secretary of the Trustees, thanked the Chairman and all those who had contributed to the success of the evening's function.

BIG SALARIES

Executives of General Motor Corp. took six of the ten spots on partial treasury list of Corporation salaries paid during 1943-44 fiscal year.

Charles E. Wilson of Detroit, General Motor President, was paid $ 459,041,38 to place first. President Thomas J. Watson of the International Business Machines Corp., New York, was second with a $ 420,548 94 salary.

Fred Macmurray was the only movie star among the exclusive 10, placing third with a $ 419,166,65 salary from Paramount Pictures Inc.

Louis B. Mayer, production chief of Loews, Inc., who led the salary list for six straight years through 1942, was not mentioned in the new list. He and numerous others are expected to have places in the supplemental list to be issued in the near future.

The Daily Mirror Inc., New York paid the Columnist, Walter Winchell $ 86,343,73. Bing Crosby and Bob Hope collected $294,444,42 and $244,583,33 from Paramount Pictures, respectively. Paulette Goddard drew a total of $166,500 from Paramount pictures in 1943.

Barbara Stanwyck got $100,000 from Paramount for work in 1943 and more than $223,000 for her efforts on the Warner Brothers' lot in the 12 months ended last August 41.

Other Paramount Players and their listed salaries are;

Claudette Colbert, $150,000; Gary Cooper $187,500; Dorothy Lamour, $134,084,33; Edward G. Robinson, $100,000 and $110,416,67 from Twentieth Century-Fox; Allan Scott, $84,000; Loretta Young, $90,666,67, and Preston Sturges, $118,708,33.

Alice Faye drew $168,333,33 from Twentieth Century-Fox Film Corp., which paid Tallulah Bankhead $76,666,67 for making one picture "Lifeboat".

Other Twentieth Century-Fox payments were $124,000 to Betty Grable, $148,611,05 to Sonja Henie and $208,000 to Ernest Lubitsch, Producer-Director.

Warner Brothers paid Jack Benny $137,500 in 1943, Humphrey Bogart got $107,250.

Bette Davis turned out to be the highest paid film actress of the year, with $241,083,34 from Warners. Others on the Warner pay-roll and their salaries included Joan Crawford, $144,556,73; Errol Flynn, $142,000; Mark Hellinger, the writer, $105,000 and Howard Hawks, the director, $200,000.

In the $200,000 to $300,000 bracket were;

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THE WAR

So we have lived to see the end of the Second Great World War. We do not know if there was anybody anywhere in the world who did not feel its evil consequences. Its odour and fumes spread over the whole globe, and bligted the life of every human being and almost sapped his vitals. Ambitious politicians and militarists in power plunged humanity at large in a nightmare which seemed almost endless. We are surprised that it has at last reached an end!

"We are called in the present age to witness the political and moral phenomenon of a mighty and civilized people, formed into a horde of banditti, throwing off all restraints which have influenced men in social life, displaying a savage valour directed by a sanguinary spirit, forming rapine and destruction into a system, and perverting to their detestable purposes all the talents and ingenuity which they derived from their advanced stage of civilization, all the refinements of art and the discoveries of science. We behold them uniting the utmost savageness and ferocity of design with consummate contrivance and skill in execution, seemingly engaged in no less than a conspiracy to exterminate from the earth all honour, humanity, justice, and religion." So said William Pitt, the great Prime Minister of England, in 1794. He was referring to France under the rising Napoleon.

Those striking words seem no less apt to-day, and applicable not to one nation but to many nations, whom we do not wish to name.

At last victor and vanquished have called halt, and afforded time to a dazed world to recover its senses.

The militarist nations have now to be reranked according to the results of this their blood and thunder Tournament. Uncle Sam and the White Bear with the hammer and sickle seem to tie for the first place. England of course comes second. France and China come third. Italy, Germany, and Japan are fourth. The rest follow. India, mighty India, stands tugging at the tail of the British Lion.

But the ranking can only be academical, because the War has shown that none of them can stand alone, and none of them is all-powerful.

Britain was desperately near defeat. Its war-lord, Churchill, frantically offered to amalgamate Frenchmen with Englishmen, and form one nation if only they would stay on and pursue the fray. Failing in that he turned to America, and by sheer will power roped it in. That ultimately saved England for Englishmen.

But America came in, not as a combatant, but as an arsenal of supplies, selling them for profit. It deemed itself immune from attack and safe for all time. But disrespectful and impertinent Japan pricked that bubble. It attacked and inflicted utter defeat on it at Pearl Harbour and captured its only Colony, Phillippines. America caught its breath, gasped, and screamed in anger and dismay. Then it sprang out of its isolationist bed, girded its loins, rolled up its sleeves, and joined the fray in right earnest. It fought with desparate fury and has for the time being made the world safe, not for democracy, but for Inperialism and White dominance.

Russia, a dark horse, of unreliable strength, almost beaten even by Finland, had to fight with its back to the wall, and was almost down, was saved by supplies from America, and by the Second Front opened by America and England.

Even then it would have been hard pressed if Japan had opened a Second Front on the other side. But God was good to it even though it had denied Him. And now, it would seem, there is no holding it back. It can stretch its long arm anywhere, and gobble anything. Successful, it is now on the side of right, and what it does is right.

After all the war was fought to end Fascism and Nazi-ism. They have been ended. If other isms have sprung up in their place it is nobody's fault.

No doubt the Atlantic Charter spoke of safeguarding the freedom of all the nations. But it is now but a discredited episode. Its parents disowned the child, and now one parent is dead, and the other is disowned. It is a case of the plaintiff being absent, and case being dismissed!

So now, the three Lords of the world, America, Russia, and England, will calmly tell the world to obey them, and the world will have no option but to obey. The black races will have to be born white before their independence can be considered. Meanwhile let them perform Punya in this life by obedience to the White races!

Therefore De Gaulle has already appointed a Governor General for the French Indo China. The British are occupying the Dutch East Indies till the Dutch Government can find ships and send a Governor and Dutchmen to take over. England, of course, will return to its old haunts, and establish the old regime. Even tuppenny Portugal is re-occupying its old possession of Timor.

When the kings and Governments run away at the sight of the invader, the rabble that remains in the country might, after its release, disown the King, as in Belgium, Greece, Rumania, Jugoslavia and elsewhere. But the vast Colonies which they forsook and left in the lurch at the approach of the enemy, have now no such right to disown their run-away masters. They must hold their head ready for the noose of the returning master!

As for India, we have received the thanks of His Excellency the Viceroy, and what more do we want? We may get ourselves ready with garlands, and those of us who are disgruntled, may go on fasts! *Editor.*

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(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(*Contd. from last issue*)

16. He cannot be the dependent of karma because it is non-intelligent. He cannot be the dependent of his parents because they cannot heal his ills of grief. He cannot be the dependent of pitrs (deceased ancestors) or planets because neither of them are capable of healing his ills of grief or bestowing bliss. He cannot become a dependent of Agni (fire) because it is non-intelligent, it has to be protected by others, and it itself feeds on that on which it depends. He cannot become the dependent of Indra because he was blowed down by curse and because he himself suffered distress having allowed his kingdom to be captured by others. He cannot become the dependent of Brahma because he allowed Vedas to be seized by Madhu and Kaitabha; and because he himself was put to distress by Rudra. He cannot become the dependent of Rudra because he betrayed Bana to whom he assured protection and himself tried to slip away: and because when a head of Brahma firmly stuck to the palm of his hand he had to approach Sanesvara and pray "May you be pleased to heal my distress." He cannot become the పరతన్త్ర of "ఏకాయననాన ఎమ్బెరుమాన్" (Bachelor Narayana) because it is said (by saint Periyalwar) "O Lakshmi-coupled Lord (who is enamoured of His refugees), I am also your old servant." (విష్ణు worship is what is prescribed by our Acharyas).

17. Having exhausted all possible items, what *seshatva* firmly stands to the credit of the chetana is శదీయశేషత్వ or seshatva to God-servants as stated (by Saint Tirumangai Alwar)—"Having learnt your Holy Eight Letter (Tirumantra), I became fit to be the servant of your servants."

Gospel No. 24 1. The verities are three.

[These are *chit*—the rational beings or souls, *achit*—the category of non- intelligents, and *Iswara*—the Lord who sways both these.]

2. The *chit* verity is of three classes.

[These are the *baddhas*—bound-beings who roll in the wheel of time in impure bodies, and are hence called *samsarins*, *muktas*—freed-beings whose connection with the necessity of rolling in impure bodies has been severed, and *eternals*—ever-free beings who have never been in material bondage consequent on ignorance or forgetfulness of God.]

3. Of these the *baddhas* are of three kinds.

[(a) Mistakers of the body for the soul (దేహాత్మాభిమానికళ్). These are ignorant of the fact that other than the body which they see, there is a soul which is distinct from the body. They consider "I" to be the body and consider it to be the soul They esteem those persons who foster the body. Lucre is the means they use and the goal they seek, is comfort below.

(b) Self-willed libertines (స్వతన్త్రర్). Though they know the soul to be distinct from the body, they mistake the dependent soul-essence as independent and are not agreeable to subordination in any matter. They esteem those who confer the enjoyment of the lower heaven, etc. The means they use is the practice of works required for that purpose. The goal they seek is the enjoyment aforesaid.

(c) And those that think that the soul-essence is not independent.]

4. Of those three, those that possess the knowledge that the soul-essence is not independent, are of three kinds.

[(a) Those that assert that the soul is dependent on themselves, or those that make their disposability available for improper purposes. (b) Those that consider that they are disposable for purposes of other Gods (అన్యశేషభూతర్). (c) And those that possess the knowledge that they are disposable solely for the purposes of the Lord as pleases Him, and not for the purposes of anybody else (భగవచ్ఛేషభూతః).] *(To be continued)*

REPRINTS AND BOOKLETS

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2.	Winston Churchill	0—4—0
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GUERRILLA TACTICS

While China's regular armies drive on to wrest more territory from the Japanese, guerrilla forces are making increasing use of an amazing system of underground tunnels and fortresses built in the heart of enemy-occupied country.

Based on the Russian and German systems of underground defensive-attack positions, it is forcing the Japanese, over large tracts of territory, to keep to the chains of block houses they have built for self-protection. When the Japanese troops first drove into China, many of the Chinese patriots disappeared underground to fight on, building secret "cellar fortresses" underneath the huts in their villages. The Japanese found these fairly easily, however, and it was not until later that the present complex underground system came into being.

This is a huge network of tunnels linking hundreds of Chineses villages together for miles around, many of the tunnels and caves being large enough to conceal a thousand guerrillas complete with their trucks, guns and other war equipment, with foodstocks to last for weeks if necessary.

JAPS OUTWITTED

At first the tunnels were built in straight lines, from one village to another, but the Japanese discovered this and for a time stopped the building by themselves digging huge circular tunnels in the fields outside a village until they had laid bare one of the connecting Chinese tunnels, which they followed up from village to village.

The Chinese then began to dig zig-zag tunnels and switchbacks, connecting with subsidiary tunnels, all at different levels, and most of them much deeper than the Japanese either thought of digging or had the energy to. Each new tunnel was also provided with a means by which sections found and entered by the Japanese could be instantly sealed off, the doomed men being dealt with at leisure.

In the tunnels too, guerrilla guards were placed at frequent intervals, ready to kill any Japanese soldier who might be bold enough to crawl along to explore.

"INSULT" BOOBY TRAPS

Chinese are also using a subtle form of booby-trap which cost the enemy many hundreds of lives before they decided to ignore it. This new booby-trap took the form of a long pole carrying a flag inscribed with insulting remarks about the Japanese Emperor and the vaunted Bushido spirit of the Japanese people. At first the Japanese pulled them up wherever they found them—and blew themselves up in the process. Now they leave them severely alone, although perhaps only a few of thousands of flags which dot the fields are actually mined.

Weapon shortages among the guerrillas are being overcome with typical ingenuity. Lack of small mobile field-pieces was one of the greatest difficulties until the guerrillas constructed guns from 10-feet-long hollowed logs of hard-wood.

Sometimes the barrels of these guns are lined with metal; more often not. All of them are bound tightly on to the outside with wire stolen from the Japanese telegraph systems. Bits of glass, stones and nails make up the charge for these guns which can cause considerable devastation in the enemy's ranks at close quarters. The guns are mounted on wooden wheels and are transported over long distances either by horse or man-power.

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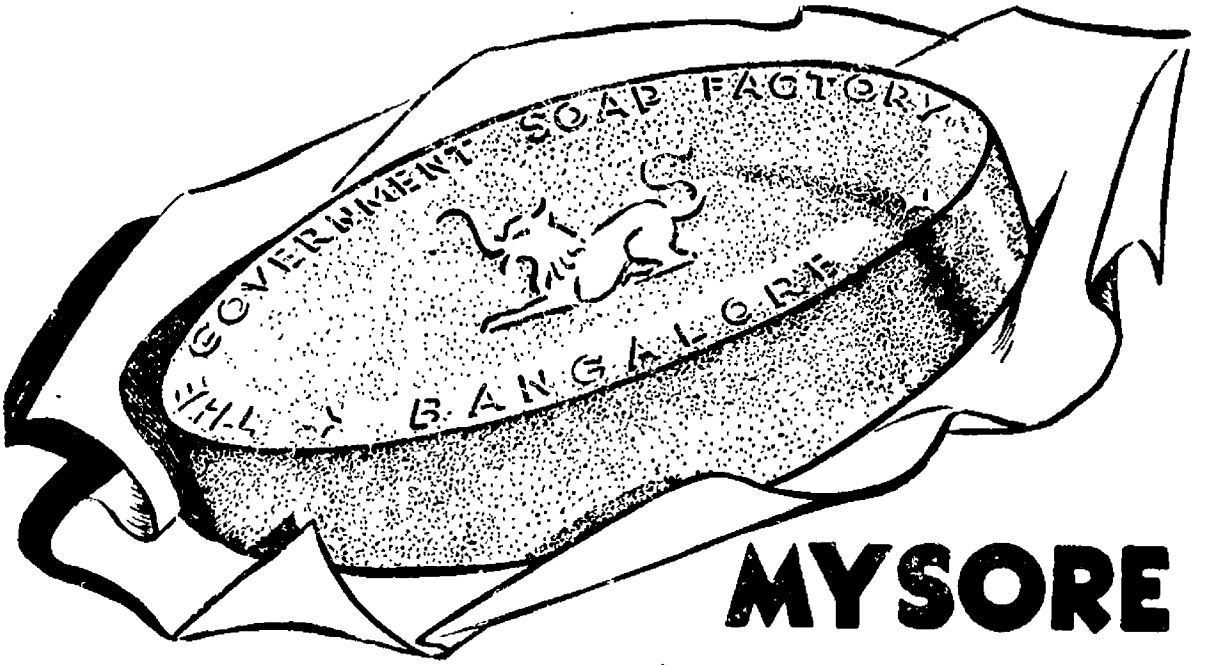

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AN EMPEROR SPEAKS

EMPEROR HIROHITO'S MESSAGE TO HIS PEOPLE

"To our good and loyal subjects: After pondering deeply on the general trend of the world and actual conditions obtaining in our Empire to-day, we have decided to effect a settlement of the present situation by resorting to an extraordinary measure."

"We have ordered our Government to communicate to the Governments of the United States, Britain, China and the Soviet Union that our Empire accepts the provisions of their joint declaration."

The Emperor added: "To strive for common prosperity and happiness of all nations as well as for the security and well-being of our subjects is the solemn obligation, which has been handed down by our imperial ancestors and which we lay close to heart.

"Indeed, we declared war on America and Britain out of our sincere desire to ensure Japan's self-preservation and stabilisation of East Asia, it being far from our thoughts either to infringe upon the sovereignty of other nations or to embark upon territorial aggrandisement.

"But now the war has lasted for nearly four years. Despite the best that has been done by everyone—the gallant fighting of military and naval forces, the diligence and assiduity of our servants of State and the devoted service of our 100,000,000 people—the war situation has developed not necessarily to Japan's advantage, while the general trends of the world have all turned against her interests.

"Moreover, the enemy has begun to employ a new and most cruel bomb, the power of which to do damage is indeed incalculable, taking toll of many innocent lives. Should we continue to fight, it would not only result in the ultimate collapse and obliteration of the Japanese nation, but also it would lead to the total extinction of human civilisation."

"Such being the case, how are we to save the millions of our subjects? Or to ourselves atone before the hallowed spirits of our Imperial ancestors?

"This is the reason why we have ordered the acceptance of the provisions of the joint declaration of the Four Powers. We cannot but express the deepest sense of regret to our Allied nations of East Asia who have consistently co-operated with the Empire towards the emancipation of East Asia."

Hirohito added: "The thought of those officers and men as well as others who have fallen on the fields of battle, of those who died at their posts of duty, or those who met with untimely death and all their bereaved families pains our heart night and day.

"The welfare of the wounded and war sufferers and of those who have lost their home and livelihood are objects of our profound solicitude. Hardships and sufferings to which our nation is to be subjected hereafter will certainly be great."

BOW TO THE FATE

"We are keenly aware of the inmost feelings of all our subjets. However, it is according to the dictate of time and fate, that we have resolved to pave the way for a grand peace for all generations to come by enduring the unavoidable and suffering what is insufferable. Having been able to save and maintain the structure of the Imperial State, we are always relying upon your sincerity and integrity.

"Beware most strictly of any outbursts of emotion which may engender needless complications or any fraternal contention and strife which may create confusion, lead you astray and cause you to lose confidence of the world. Let the entire nation continue as one family for generation to generation, ever firm in its faith of the imperishableness of its divine land and mindful of its heavy burden of responsibilities and the long road before it."

"Unite your total strength to be devoted to the construction for future. Cultivate ways of rectitude, further nobility of spirit, and work with resolution so that you may enhance the innate glory of the Imperial State and keep pace with the progress of the world."

ANOTHER EMPEROR SPEAKS

Broadcasting to his subjects, H. M. George VI, King Emperor, says;

"Three months have passed since I asked you to join with me in the act of thanks-giving for the defeat of Germany. We then rejoiced that peace had returned to Europe, but we knew that a strong and relentless enemy still remained to be conquered in Asia. None could then tell how long or how heavy would the struggle prove that still awaited us. Japan has surrendered, so let us join in thanksgiving to Almighty God that the war has ended throughout the world and in every country men may now turn their industry, skill and science to repairing its frightful devastation and building prosperity and happiness. Our sense of deliverance is overpowering and with it all we have a right to feel that we have done our duty. I ask you again at this solemn hour to remember all who have laid down their lives and all who have endured loss of those they love.

Remember too the suffering of those who fell into the hands of the enemy whether as prisoners of war or because their homes have been overrun.

They have been in our thoughts all through these dark years and let us pray that one result of the defeat of Japan may be the many happy reunions of those who have been long separated from each other.

The campaigns in the Far East will be famous in history for many reasons. There is one feature in them which is a special source of pride to me and also to you, citizens of our British Commonwealth and the Empire to whom I speak. In those campaigns they fought side by side with our Allies representatives of almost every unit in our great community, men from the old country, men from the Dominions, from India and the Colonies. They fought in brotherhood; through their courage and endurance they conquered. To all of them and the women who shared with them the hardships and dangers of war, I send my proved and grateful thanks.

The war is over. You know, I think, those four words have for the Queen and myself the same significance, simple yet immense, that they have for you. Our hearts are full to overflowing as are your own. Yet there is not one of us who has experienced this terrible war, who does not realise that we shall feel its inevitable consequences long after we have all forgotten our rejoicings of to-day.

But that relief from past dangers must not blind us to the demands of the future. The British people, here at home, have added lustre to the true fame of our islands and we stand to-day with our whole empire in the forefront of the victorious United Nations. Great, therefore, is our responsibility to make sure by the actions of everyman and every woman here and throughout the empire and the Commonwealth that the peace gained amid measureless trials and suffering shall not be cast away.

In many anxious times in our long hisory the unconquerable spirit of our peoples has served us well, bringing us to safety out of great peril. Yet I doubt if anything in all that has gone before has the matching of the enduring courage and quiet determination which you have shown during these last six years. It is of this unconquerable spirit I would speak to you to-night. For great as are the deeds you have done, there must be no falling on from this high endeavour.

We spent freely of all we had; Now we shall have to work hard to restore what has been lost, and establish peace on unshakable foundations not alone of material strength, but also moral authoriy. Then indeed the course of war may be lifted from the world, and States and peoples, great and small, may dwell together through long periods of tranquillity in brighter and better days than we ourselves have known.

The world has come to look for certain things, for certain qualities, from the peoples of the commonwealth and empire. We have our part to play in restoring the shattered fabric of civilisation. It is a proud and difficult part, and if you carry on in the years to come, as you have done so splendidly in the war, you and your children can look forward to the future not with fear, but high hopes of surer happiness for all. It is to this great task that I call you now, and I know I shall not call in vain. In the meantime, from the bottom of my heart I thank my peoples for all they have done not only for themselves, but for mankind."

The Rationalist.

Monday 27-8-1945.

THE ATOM BOMB

The Dean of St. Albans has won himself world-fame by closing his church to a thanks-giving service on the ending of the war. It was his protest against the use of the Atom Bomb, or we should say Atom Bombs, since they used two of them. He has also evoked loud criticism by his impulsive action.

Was he right, or was he wrong? Since, being believers in capital punishment, we have not supported the plea for the Ashti and Chimur prisoners, we may as well consider the case of the Dean of St. Albans.

Lord Vansittart, though he is not the Devil, quotes the Bible in defence of the bomb, and holds that the Dean erred in closing his Cathedral for the thanks-giving. Bernard Shaw, on the other hand, growls angrily and warns against the use of the bomb. And the Archbishop of Canterbury also speaks of it as a "terrible bomb, shocking reminder that war is an unclean business."

Is the Bomb a wonder-child, the final weapon for the maintenance of world peace? To Indians who have read of the Ramayana and Mahabharata Wars, with their Brahmastra, Agneyastra, Mohanastra and Vajrayudha, it is not a new thing. Instead it gives added meaning to our knowledge of the ancient weapons.

Is it a final weapon for the maintenance of world peace? We think not, either. Some Englishmen want that its secret should be kept between England and America, and that these two countries should by its help maintain world peace. An American is more explicit, and states that the Bomb will help the Allies to dominate the whole of Asia! Why Asia alone, and not the other three Continents also, we do not know.

We think both spokesmen are suffering from a short-sighted ambition. Human history is not a cone but a wheel, and so the fortunes of nations change as the wheel revolves. Nobody remains victor for all time, and nobody remains always beaten. Four years ago America was beaten. Now it is on top. Englishmen were conquered by Normans 900 years ago. It took Englishmen 900 years to throw off the yoke of the descendants of those conquerors, and they have done it, without blood, and by an unexpected election result. Therefore to think that any nation can be kept down or remain down permanently is foolish.

What were the German people in 1918, and what were they in 1938? What were the Russians in 1919, and what were they in 1944?

Nor can any one permanently dominate by means of a stray weapon, however powerful. Hiranyakasipu and Narakasura sought to dominate not only Asia but the universe by reason of a special boon. Both of them came to a bad end.

And world-peace, temporary or permanent, cannot be maintained by a secret weapon, but by a mental attitude, by sharing the good things of the world with the rest of the world, as you do in a family.

And dominance over Asiatic nations will not prevent wars. It is not the Asiatics who started the last war or the previous war. And when the whites begin to fight the Asiatics will be lugged in, even against their will.

Therefore the merit of the Atom Bomb does not lie even there. It cannot give anybody permanent dominance. It cannot stop wars for all time.

And it cannot remain a monopoly of any one or two nations. Science is not the perquisite of any one nation. Anybody who keeps his eyes open, mind alert and fingers deft, can discover its truths and forces. The

English and Americans are not more scientific than the French, Germans, Russians, Japanese, or even Indians. We mean Indians of an earlier age; not the men of to-day who are merely after an F.R.S. or a knighthood, who pretend to be big, but are empty and produce nothing, not even still-born children.

The discoverer of Radium was not an Englishman. The discoverer of the monkey-gland was not an American. The discoverer of the Atom Bomb itself is neither Englishman nor American.

Therefore to imagine that nobody else, anywhere in the world, can discover the Atom Bomb is childish. Now that its possibility is known, scientists will set to work and discover its twin-sister and even its elder-brother. We need not be a prophet to foretell it.

We might go further and say that Science can discover even an antidote to the Atomic Bomb. Students of the Astravidya of our ancients were taught along with the mantras for discharging the Astras the mantras for withdrawing them. And every Astra had its antidote. In a fine passage describing the heroic fight of Rama and Ravana, the author of "Balaramayana" observes,

"ಅಥ ದಶರಥ ತನಯ ದಶವದನಯೋರ್ವಾರುಣವಿನಿವಾರಿತ ನೈಶ್ವಾನರಂ ವೈನತೇಯಸಮುತ್ಸಾರಿತದಾಂದಶೂಕಂ ವಾತಾಸ್ತ್ರವಿನಿರ್ಧೂತಜೈಮೂತಂ ವೈಕರ್ತನವಿನಿಕರ್ತಿತತಾಮಿಸ್ರಂ ವಾಸವನಿಷ್ಠಾಹತದಾನವಂ ವಾಸುದೇವಪ್ರಪಲಾಯಿತವಾಮದೇವಂ ಅಮ್ಬರತಲನಿವಿಷ್ಟಸುರಮುನಿಪ್ರಭೃತಿಭರತ್ಯಾದರೇಣಾವಲೋಕ್ಯಮಾನ ಮಭೂದಭೂತಪೂರ್ವಮಾಯೋಧನಂ ॥"

"In that wondrous fight detween Rama and Ravana the burst of fire caused by Agneyastra was quenched by the water of Varunastra, the serpents from Sarpastra were destroyed by the eagles of Garudastra, the clouds of Jeemootastra were scattered by the wind of Vathastra, the darkness of Tamisrastra was expelled by the light of Sooryastra, the demons from Danavastra were removed by the angels of Vasavastra, and the force of Eswarastra was nullified by that of Vasudevastra, and the Devas and Rushis who were witnessing it all from the skies were thrilled and amazed."

In our own times the tank had its anti-tank, the torpedo its depth-charge, gas its gas-mask, mine its mine-sweeper, and the bomber its fighter. It may be assumed therefore that the Atom Bomb, like Kamsa, has already got its antidote in embryo.

The readiest argument on its behalf is that it ended the war. If gas had been used in the war, would it not have ended much earlier? If the end justifies the means why should that have been tabooed?

Or suppose the bomb had been invented 100 years ago. Would Abraham Lincoln have used it against the Southerners? Or if it had been invented 3 months ago, would it have been used against Berlin? Churchill must answer. He says he decided with Truman at Potsdam that it should be used against Japan. And curiously enough he was dismissed from office within the week!

They speak of honour even among thieves. When two persons fight a duel they do it according to rules. When Governor General Warren Hastings fought with Councillor Philip Francis he did so according to rules. Both must have same weapons and equal vantage. There is a story that a duellist who felt shaky told his opponent that he would lean against the milestone. The other replied that he would lean against the other mile-stone. They both laughed, and shook hands and went back.

Similarly there are rules of war, and the Dean of St. Albans and others who think with him hold that the Bomb is so diabolical a weapon that its use violates the rules of war. But his countrymen generally and cousins across the seas seem to hold that just as God in the 18 century gave the white man the lash to whip the Negro slave, he has now given the Bomb for the white man to keep Asia in check. How far that expectation is justified time should show.

Editor.

"POLITICS PHILOSOPHY & PHANTASY"

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(Contd. from last issue)

5. Of these three, the ಭಗವಚ್ಛೇಷತ್ವಜ್ಞಾನಮುಳ್ಳವರ್ are of three kinds.

[(a) Those who, having lost their fortune, are earnestly longing to recover the same, and the fortune-seeker (ಆರ್ತಃ and ಆರ್ತಾರ್ಥಿಗಳ್). (b) Those whose desire is solely to attain the enjoyment of the soul freed from its contact with *prakriti* (ಜಿಜ್ಞಾಸುಃ). (c) And those who possess the knowledge that the soul-essence is solely disposable by the Lord as pleases Him and are after God-attainment (ಜ್ಞಾನಿ).]

6. Those that desire atma-attainment or atma-experience (ಆತ್ಮಪ್ರಾಪ್ತಿಕಾಮರ್) are of three kinds.

[(a) Those who are after *kaivalya*. (b) Those who seek atma-vision as a preleminary to God-attainment. (c) And ಸ್ವಪ್ರಯೋಜನಪರರ್—seekers of selfish boons at the hands of God. They esteem God as manifest in our Temples in the character described in the line—"He who assumes the form the heart desires (Tiru-vai-Moli, Centem III, Decade 6, v. 9). The means they use, is *their own choice* of Him as their Refuge, similar to the effort used by the infant-monkey in clinging to its dam. The goal they seek, is to serve Him according to *their* wishes. Our Acharyas equate such persons with *Kaivalyas*.]

7. Of these three, the God-Refugees (prapannas) are of three classes.

[*Arthas*, *Driptas*, and those who resort to act of faith at the feet of the Acharya as the means for salvation.

For *artha-prapathi*, vide note to Gospel No. 17.

Driptha-prapathi—Renunciation and fear should first spring up in getting another body or in going to *svarga* or in going to hell. Thereafter, with a view to prevent such contingencies and agreeably to God-attainment, the *chetana* should resolutely resort to act of faith (siddhopaya or the ready means, which is God, Himself), in accordance with the scripturally prescribed instructions of the right-sort preceptor (*Sadacharya*). He must then get himself freed from such activities as attachment in Gods other than the Lord Himself, and taking to other means for salvation from egoism, etc. He must desist from all desire after sense-satisfying objects and from the commission of offences against the people of God (ಭಾಗವತಾಪಚಾರ), as a result of the presumtion that he is in parity with them and the like notions. He must according to his capacity, observe in thought, word and deed, the Vedic prescribed duties based on his birth and station in his life. He must be engaged in rendering service to God and Godly-men. He must meditate with concentration on the significance of the following attributes of God and his own insignificance as being the opposite of those attributes. "Isvara is *Seshi* ann I am *sesha!* He is the controller and I am subject to His control; He is the Master and I am His servant; He is the Indweller and I am His body; He is the pervador and I am the pervaded; He is the Sustainor and I am the sustained; He is the Protector and I am the protected; He is the Enjoyer and I am the enjoyed; He is All-knowing and I am ignorant; He is Perfect and I am imperfect; and He is (ಅವಾಪ್ತಸಮಸ್ತಕಾಮ And I am ಸಾಪೇಕ್ಷಕ (of unfulfilled desires)." He must submit to God—"you will release me from all grief or you may not do so, but I have no refuge other than you"; in the alternative "you will release me from all grief or you may not do so, in which case I have no other protector." With such resignation, placing himself and all that pertains to him in the hands of *Isvara* who is the *siddhopaya*, he must spend his days without imposing on himself any responsibility for his salvation. Such is *Dripta-Prapathi*.

(To be continued)

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THE LAW OF AVERAGES

The law of averages is usually intended to describe a gambling rule of thumb which people rely on when they say, for example, that lightning or bombs never strike the same place twice.

The scientific support for the idea is that when we are dealing with a number of events largely governed by chance we *can* state quite accurately the probability (though not the certainty) of a certain result.

The degree of probability depends on the number of events dealt with. If you toss a penny twice the probability that it will come down heads twice is one to three—or one out of four. If you toss it ten times the probability of all heads is one out of 1,024.

It is quite wrong to to suppose that because there has been an unusual run of events—say a penny coming down heads ten times running—"the law of averages" guarantees that the next time it is more likely to come down tails. Each single toss has exactly a fifty-fifty chance.

BLUE BLOOD

Our phrase "blue blood" is a translation of the Spanish "sangre azual." It refers to the fact that the veins of people with fair skins look bluer than those of people with darker skins.

This apparent blueness of their blood was a source of pride to the old Castilian nobility, which boasted of never having intermarried with the Moors.

LEARNING BY HEART

The heart was once thought to be the seat of the intellect. Phrases like "learning by heart" occur in Anglo-Saxon. Similarly, the liver was believed to be responsible for the emotionn.

There is no conclusive edidence on which part of the body we "remember with," though the brain is the most likely centre. The word "memory" covers a number of very complex processes. Our memory for the feel of things or for movements—like skating, for instance—might just as well be situated in other parts of the nervous system as in the brain.

HOW?

The building of the Great Pyramid, which is 482 feet high and covers nearly 13 acres, in the twenty years it was supposed to have taken, was an astonishing feat, and there remain gaps in our information about how it was done.

The Egyptians had acquired great skill in handling heavy blocks of masonry very early in their history. Blocks weighing over two tons were floated across from the quarries when the whole valley of of the Nile was a lake, and then dragged up the plateau on rollers.

In Egypt, no work could be done in the fields during the annual three months of floods, so it was possible to use as many as a hundred thousand peasant-serfs at that time of the year on building. The blocks were dragged into position on sledges up sloping zig-zag ramps of sun-dride bricks built temporarily against the outsides of the pyramid. Either these ramps were kept slippery with sprinkld ed water, or rollers were used on the sledges.

WHEN?

Ink was probably first used in China. It was then a mixture of charcoal or soot and glue or varnish. Credit for the invention is traditionally given to one Tien-Tcheu who lived between 2697 and 2597 B.C.

However, the ancient Egyptians were using inks by 2500 B.C. The Romans used the sepia secreted by the cuttlefish. China ink, or Indian ink, which was originally used for writing with small brushes, was prepared in cakes from lamp black fixed with size. It was scented and often very costly.

Ink is thought to have been first used for printing by the Chinese in the tenth century. It has nothing to do with the woad—early Britain—as is sometimes supposed.

THE GOLD STANDARD

If The Gold Standard meant that you could legally demand the equivalent value of banknotes in gold. The proportion of cash kept in the form of gold by the central bank was fixed by statute.

Gold was an international medium of exchange. That is to say, the value of the currencies of different countries was fixed with reference to gold.

At the end of the Napoleonic wars, most of the currency systems of the world—Britain was an exception—were based on silver, or on silver and gold. They moved gradually on to the Gold Standard after discoveries of gold in large quantities in Australia and California in the 1840's.

The Gold Standard was suspended by Britain and many other countries in 1931.

THE UNION JACK

James I designed this flag to be a symbol of the Union of England and Scotland. It combined the Cross of St. George, red on a white ground, with the Cross of St. Andrew, white on a blue ground. The diagonol Cross in red was later added to stand for Ireland.

The Jack is a small flag, denoting nationality, and flown from the bows of a ship. For a long time it was illegal for any but the Navy to fly the Union Jack.

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WHO DIVIDED THE DAY?

All the nations of antiquity had some system for dividing up the day. The Greeks simply divided the time between sunrise and sunset into twelve "hours," so that their "hour,' varied in length with the season. The measurement of time, including the making of a calendar, was apt to be a secret skill of priest astronomers.

It was probably the Babylonians who first discovered how to divide up the daily path of the sun's shadow into hour angles. The number twelve was arrived at as convenient for angular division of the circle. Men could measure angles before they had any agreed standards of length measurement.

The sun shadow was obtained from sundials, obelisks, and other monuments built for the purpose. Time was also measured by sand in hour-glasses, by waterclocks called clepsydras, and by hour-candles.

ORIGIN OF COAL

Coal was almost certainly known to the Chinese some centuries B.C. The name of the individual discoverer is not known.

The word "coal" in the Bible and other ancient writings means "charcoal."

WHO INVENTED KNITTING?

The earliest piece of knitting known appears to be a sandal-sock with toe division and with a Dutch heel, preserved in the Victoria and Albert Museum. It is believed to date from the forth or fifth century A.D.

Some claim that the Arabs invented knitting, but there is no proof. it had become an industry in Scotland in the late fifteenth century, spread from there to France and then back to England, where Lee invented the knitting frame in 1589.

The Rationalist.
Monday 3-9-1945.

BUSHIDO

Picturesque reporters recently broadcast the news that some of the Japanese soldiery in the war fronts wept on hearing of the surrender of Japan. It is also reported that some citizens of Tokyo went before the Palace of the Emperor and committed suicide. The news would not surprise those who know something of the Japanese national character.

Just as we claim to have descended from Brahma and his descendant Manu, they believe that they are come from the Sun Goddess, and that their Emperor is the lineal descendant of the grand-son of that Sun Goddess, who was Japan's first Ruler, perhaps 2500 years ago. In contrast to European nations which presume that Asiatics are to be subject to their rule, the Japanese have believed that "Japan's place in the Sun has been gradually expanding, and Japan must be made the mightiest nation in the world."

An American writer, some years ago, asking Japan's greatest business-man, Baron Shibusawa, what the strongest national trait of his countrymen was, was told, "Loyalty to the wisdom of the dead," and was given the Japanese precept, "Bear in mind Patriotism and Loyalty; and you must not neglect to *serve* the people."

We are told that the "animating spirit of modern Japan comes from the old precepts, the Bushido of the Samurai, the religion of Loyalty, translated into a patriotism that the nation has accepted as a religion."

"Bushido," the writer states,—he is American, not Japanese,—"has made Japan what it is. It is the simple reflection of the finest and best, sprung from the psychology of a people, growing out of their lives, formulated by their Thinkers, visioned by their Seers, and in the hands of the Samurai becoming the master-influence of the life of the people. Bushido is an attitude of mind, founded on the simple truth, "As a man thinks, so he is," passing down from father to son."

Some of its precepts are, *Rectitude* or Justice, the power of deciding upon a certain course of conduct in accordance with reason, without wavering, to die when it is right to die; to strike when it is right to strike:

Courage, the spirit of daring and bearing:

Benevolence, or sympathy with distress, and giving, not free giving, but just and right giving.

Politeness, or the outward manifestation of sympathetic regard for others:

Veracity and Sincerity, keeping one's word even without a written guarantee:

Honour, the most sacred of the virtues of Bushido. Like the Spartan boy who went out to war enjoined to return with his shield

or upon it, the Japanese boy swore to gain fame and honour, gained by the display of all the knightly virtues, and "return home caparisoned in brocade:".

Loyalty to the Sovereign and the Departed: Education and Training: *Self-control* under all circumstances; and lastly,

Suicide and Redress: suicide, when one believes it to be the most glorious gate-way to the best thing. Bushido holds that *hara-kiri* is necessary when all that makes life worth living has been lost.

The religion of Loyalty in Japan found its final and most modern expression in the almost fanatical desire to suffer and even to die for the nation.

With this spiritual back-ground, it is no wonder that numerous Japanese, soldier and civilian, are choosing death rather than face a future of hopelessness and humiliation.

It is a wonder, however, that a nation of such a mental outlook should have been subjecting their neighbours, the Chinese, to so brutal a treatment all these years, and have given cause for tales of inhumanity in other occupied countries. The explanation is perhaps that even a Saint if he becomes a soldier becomes temporarily a beast of prey. That is why Eisenhower declared at his Moscow reception recently that the nations should now disband their soldiers including himself.

Editor.

CORRUPTION COMMITTEE

The Government of Mysore are reported to have appointed a Committee to enquire into the prevalance of corruption among officials in the State, and named Sir Albion Banerji, the aged ex-Dewan, as its Chairman. "We hope it will not prove another Visweswaraya Committee," some one remarked in our presence on seeing it. After the Moslem-Hindu rioting in Bangalore in 1928-29, Sir Mirza Ismail, the Dewan, appointed a Committee of enquiry with Sir Visweswaraya as Chairman. Good old Sir Visweswaraya went about it with his usual thoroughness, and presented a Report. It provided good reading to the public, but was received with disfavour by Sir Mirza, and pigeon-holed.

Though we had the pleasure of knowing Sir Albion as Dewan, we cannot say what views he had about official corruption. He has been a wandering citizen of the world since retirement, and from his age and present circumstances in life would be in a position to view the evil with philosophical indifference.

But, we are inclined to ask, does it require a new Committee to discover corruption and suggest methods of preventing it? Is it not part of the duty of any Government to prevent corruption, to discover its occurrence, and to put it down with an iron hand? What can a Committee do except drink Tea, take its T.A., and produce a wishy-washy Report?

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"POLITICS PHILOSOPHY & PHANTASY"

G. R. JOSYER,

M A. HONS., F.R.E S,
MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE,
FELLOW, MYSORE UNIVERSITY, 1929-39,
EDITOR YAJURVEDA II VOLS, & RIGVEDA PADA,
EDITOR "RATIONALIST."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Asst. Commissioner.)

(Contd. from last issue)

Gospel No. 25. [Those who hold that Jivatma and Paramatma are not distinct but one the same, and that everything other than Brahman is mere illusion, practically deny the following which are declared in the Visishtadvaita Siddanta.]

(a) The lord is the All-protector, that is to say, He is the bestower of every bliss and is the healer of every ill. He cannot be such as there is no second rational verity to be protected. (b) The rational being or Jivatma is exclusively and solely available for Divine Disposability as pleases the Lord. This cannot be as Jivatma is no other than Brahmam Himself. (c) The Lord is All-supreme. There cannot be any supremacy as other than Brahman everything else is mere illusion. (d) The Lord possesses an All-Transcendent Form, This cannot be as Brahman is *nirguna*. (e) The Lord is All-Grace, that is to say, He does not suffer or put up with griefs of the chetanas. This also cannot be for the same reason and for the additional reason that there is no second rational being for whom grace has to be shown. (f) The Lord is the Master and the chetana is His servant. There can be no servant as the Master is the only one existing verity. (g) There exists Vibhuti—the whole creation—all things evolved directly and indirectly. All these are mere illusion. (h) The soul-essence is the rendering of service to the Lord. There can be no such thing as there is no separate soul other than Brahmam. The denials virtually denying the meaning of Tirumantra or the Holy Eight-Syllabled Prayer.

The belief that he is the only indweller in the body will result in the chetana following in the wheel of *samsara ad infinitum*. That is to say, he will be revolving in birth and death. Belief that he and his body are the modes of the Lord, will lead him to salvation.

This Gospel is that of Nambillai.

Gospel No. 26: To impose on oneself the responsibility of self-protection, will be nullifying his dependence on and obedience to the Lord. To resort to other means is to destroy faith in the ready means. To run after sense satisfying objects is to forfeit one's calling! (one of the essence-pointing attributes of the soul is that he is for rendering service to God). These are the words of Periavachampillai.

(ಅನನ್ಯಶೇಷತ್ವ, ಅನನ್ಯಶರಣತ್ವ, and ಅನನ್ಯಭೋಗ್ಯತ್ವ are indicated).

Gospel No. 27: [This Gospel is in Prameya-seva preached by Tirukkottiyur Nambi to Sri Ramanuja.

The Divine Essence is intelligence (gnana). The Lord is also Omniscient or all-intelligence (sarvajna). The finite soul also is intelligence and it is also the possessor of knowledge (ಧರ್ಮಭೂತಜ್ಞಾನ), and is the seat of knowledge.]

How does one intelligence make use of or accepts the services of another intelligence? (That is to say, how does the Lord graciously accept the services of the chetana? or make use of the chetana as the object of His enjoyment, etc? He, the chetana, renders services to the Lord through his organs including his mind, He, the Lord, accepts the services etc., by His All-transcendent Form (or as Antaryamin or as Angushta-matra Purusha in the meditation of the yogi).

[Sri-Vishnu-Tattva says—

"ವಿಚಿತ್ರಾದೇಹಸಂಪತ್ತಿರೀಶ್ವರಾಯನಿವೇದಿತಾ ।
ಪೂರ್ವಮೇವಳ್ಳತಾಬ್ರಹ್ಮನ್ ಹಸ್ತಪಾದಾದಿಸಂಯುತಾ ॥

This wondrous frame—with hands, feet, and all other organs stored—was given at starting, for being used in the service of the Lord. The following is an alternative translation—O sage! consecration to the Lord (Iswara) is the end and aim of the wonderful organism into which the body, endowed with hands, feet and other organs, has been moulded from the most ancient times.

(To be continued)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
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6.	Sir Mirza Ismail's Dewanship	0—2—0
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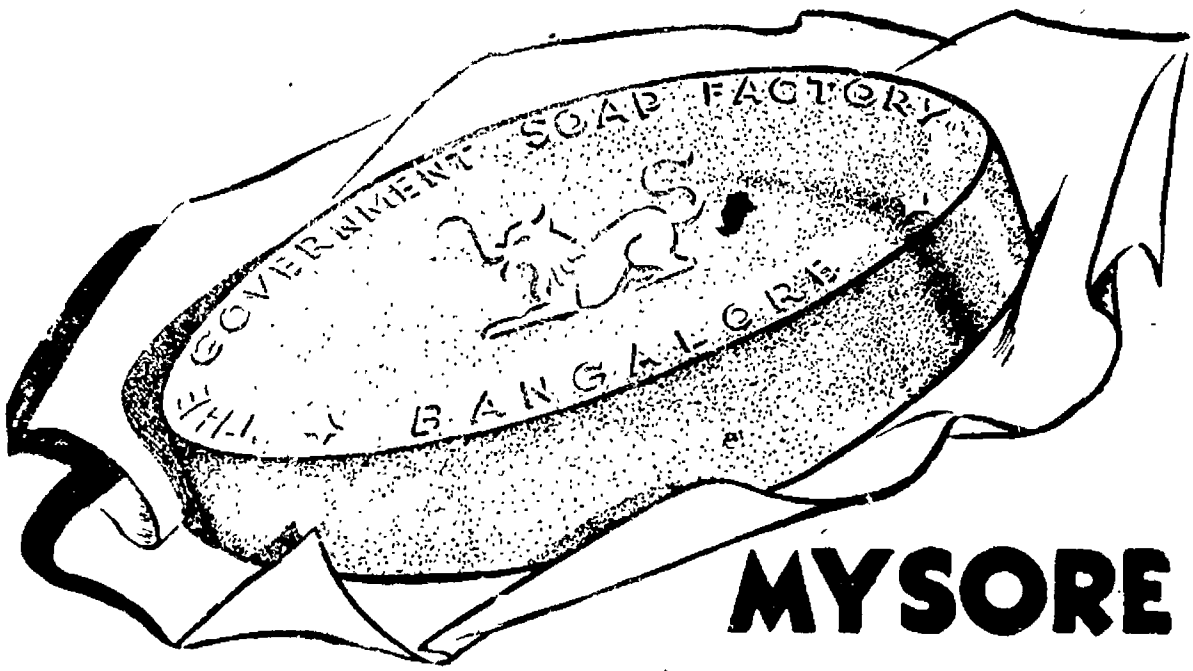

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PLAYING CARDS

The earliest playing cards known appeared in Italy and in Spain round about 1320 It's just possible that the idea first came from the game of chess, which is of Asiatic origin People who've been given credit for inventing cards include the Arabs the Egyptians, the Crusadors, the gypsies, and the devil. The symbols first stood for the four estates—Church, Nobles, Merchants, and Peasantry, and as they were imitated from country to country both shapes and names altered. Our hearts were cups or chalices, standing for the Church; our spades were swords, in Spanish *espados* and stood for the Nobility, our diamonds were gold pieces, representing commerce. and clubs stood for the peasants.

THE WHEEL

The name of the inventor of the wheel is not known, but wagons with solid wheels were found in the death-pits at Ur in Mesopotamia, which go back well before 3000 B.C and perhaps to 4000 B C. War chariots with light wheels consisting of a hub, a light tyre, and four spokes were in use in Egypt by about 1500 B C

The idea of the wheel is supposed to have developed from the use of logs in sledges for carting hay. Solid wheels, fixed to an axle and turning with it, can still be seen in Portugal, China, India, and elsewhere.

The primitive peoples of Africa did not discover the wheel principle at all.

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SOME MARRIAGE FACTS

Married men and women live longer than unmarried persons They are less likely to go insane, commit suicide, or suffer fatal accidents.

* * *

In Salvador (Central America) and Panama those of illegitimate birth outnumber those of legitimate birth. In Britain, one out of every 23 births is without the blessing of the law.

* * *

Our custom of having a "honey-moon" is derived from the ancient practice of marriage by capture, and denotes the period when the husband hid the bride from rescuing relatives. Ancients marked time by the moon.

Thus honey, or sweet moon, in time became honeymoon.

* * *

According to one medical expert, women have an ideal time for marrying, and it is June.

Children born in March live about four years longer than those born in July, and those born in the first three months of the year have a better chance to become intellectual leaders.

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A NATION'S STATEMENT

The following interesting remarks appear in the preamble to the American Declaration of Independence:

"When in the course of human events it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of Nature and of Nature's God entitle them a decent respect to the opinion of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and pursuit of Happiness."

We hope the politicians of America still retain the same "decent respect for the opinions of mankind."

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A MAYOR'S REWARD

In view of the fact that Siam is in the news the following Bangkok story may interest our readers.

A Mayor of Bangkok conceived the idea of numbering houses. A Prince Whose house was numbered sent for him. He went expecting honours, and was ushered into the presence. "Draw nearer," commanded the prince.

The Mayor stepped forward on his knees to within a yard of H. R. H's chair. Then the old man leaned forward and gave the civic dignitary a resounding box on the ears. "Now go and take your blasted numbers off my Palace walls!" The numbers disappeared that day.

We are not told whether it was an official or non-official Mayor.

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The Rationalist.

Monday 10-9-1945.

THANKSGIVING

With this we conclude the fifth year of the "Rationalist". Should we say five years of a brief life wasted in an ephemeral undertaking, or has it been to some purpose, public or private? We hesitate to assess. Five years of equal effort spent on a *Magnum Opus* like Gibbon's "Decline and fall of the Roman Empire," Macaulay's "History of the Stuart Kings", or Carlyle's "Story of the French Revolution", or Dr. Sarkar's "Aurangzeb" or Major Basu's "Rise of the Christian Power in India," would have been a solid and lasting result commensurate with the endeavour.

But an inner voice,—is it conscience? is it instinct? is it atma, part of the Great Arbiter of human destinies?—asks, "Is this not looking at the wrong end of the telescope? What is the good of regretting over what is past? And why assume that the "Rationalist" has been no more than a dead flower in a desert air? If it served only to wrap packages during a period of scarcity of imported waste paper, it would have served a useful purpose But in fact, without forcing itself on anybody, or seeking to capture readers or their pennies, it has from time to time offered well-meant criticism seeking only to caution and not wishing to hurt, and many a reader has found in its columns something to enjoy and something of benefit Even Gibbon's book does nothing more."

The inner voice, we suppose, is God speaking to Arjuna. But God exhorted Arjuna, and manifested to him his Universal Being. We too see God in the battle-field as well as in the market square, in sinking ships as well as in droning aeroplanes, in New York's myriad turrets as well as in the burning remains of Hiroshima, in Marshall Petain as well as in General De Gaulle, in Quisling as well as in Churchill, in General Marshall as in General Mac Arthur, in Hirohito as in Truman or the father of the Atom bomb.

The author of the bomb sought to stop the war by causing wholesale destruction. Hirohito sacrificed his honour and sovereignty in order to save millions. Had he stood on his prestige he could have ordered his nation to die to the last man and not surrender, and he would have been obeyed. But God gave him light, and by that means saved millions on both sides,

We doubt if many a European, many an American, could have given a wiser decision. In the days when America, getting sick of being ruled by Great Britain, was considering the question of revolt, orator Patrick Henry, moving a resolution that the colony be immediately put in a state of defence, exclaimed, "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take: but as for me, give me liberty or give me death?" Had Emperor Hirohito not risen above that impulse how much more slaughter and ruin the world would have seen!

So like Arjuna we might say we see God in all these manifestations of men and things. And if He says that we should not regret the five years spent on the "Rationalist", who are we to gainsay Him?

King Clotaire, son of King Clovis of the Franks, who extended his kingdom by murdering his nephews and getting their shares, when death approached him, cried out, "What great God is this, that pulls down the strength of the strongest Kings?"

So we do not gainsay Him. What He says after all is true. Says an esteemed reader from Banga-

lore, himself a writer of merit, "I am, as a rule, every Tuesday eagerly expecting the *Rationalist* and reading your leader with great interest and admiration. We have seen a kind of fire-works shot high up the sky which trails an ordinary fire line, and suddenly bursts with a din and pours a shower of stars of all the colours of a rainbow, attracting all admiring eyes. Shall I say that your leaders are similar in their movement and effect on any topic of interest? That would not cover the whole ground. I particularly admired your recent leaders "The War" and the "Atom Bomb", unparalleled in their style of narration, cyclopaedic of ideas, and thoroughly rationalistic of views. What writer shall not envy you your gifted powers of what to say and how to say it, and that in small compass! Every word and phrase in what you say has that atmosphere in it which compels our peace by unconditional surrender! What an atom force is stored in your literary head!"

If that is how our simple thoughts and unpretentious writing strike some of our readers, there is no scope for regrets. We can but feel grateful for their receptivity, and begin the new year with the prayer used in the British House of Commons, with but slight modification: "Almighty God, by whom alone kings, rulers, and princes decree justice, and from whom alone cometh all counsel, wisdom, and understanding, We, thine unworthy servants, here gathered together in thy Home, do most humbly beseech thee to send down thy Heavenly Wisdom from above, to direct and guide us in all our consultations, and grant that we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of true religion and justice, the safety, honour and happiness of the King, the public wealth, peace, and tranquillity of the Realm, and the uniting and knitting together of the hearts of all persons and states within the same in true Love and Charity one towards another."

Editor.

COMMUNISM NOT SO GOOD

New contacts with the west are certain to weave some new threads into the pattern of Russian life, says the "Economist" in an article on "New trends in Russia."

In one respect, however, the co-operation of the present Russian generation with Western Europe has not been fortunate. Marshal Stalin's soldiers have been seeing it in a period of disintegration and decay. Many Russians have made their first acquaintance with the outside world through the barbed wire of Hitler's concentration camps and in the shadow of his death factories.

These Russians are now returning home with greater contempt and hatred for what the Soviet regime has instilled in them. Many, however, return with broader and more enlightened views, impressed by the higher standards of living in the west, and also by the greater freedom of the individual which they saw in most countries outside Germany. The impact of Europe on Russia thus seems to have produced different and often contradictory reactions among the Russian people.

"The "Economist" refers to the growth of self-confidence in Russia as a result of the war, and adds, "The ordinary Russian officer and soldiers and workmen found courage of initiative and independent action. These are new qualities in Russia's outlook and they may have some headaches in store for the authoritarian regime. A discrepancy has arisen between the tendency of the regime and the mood of the people. From this latent political tension new political forces may spring in the coming years. The regime will certainly have to reckon with some pressure for more political and spiritual freedom although this pressure is unlikely to assume a threatening form as long as Marshal Stalin remains at the helm of Russian affairs."

"It might, however, become critical if the rising tide of independent thinking were to coincide with the death of Marshal Stalin and the problem—always dangerous in an absolute dictatorship—of choosing his successor. It might be that in such connection the Russian people could achieve some extension of their civic rights."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. P Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(*Contd. from last issue*)

2. How the functions of our limbs and senses should be turned towards rendering services to the Lord, is described thus in sloka 17 of Mukunda-mala—

"ಜಿಹ್ವೇಕೀರ್ತಯಕೇಶವಂ ಮುರರಿಪುಂ ಚೇತೋಭಜಶ್ರೀಧರಮ್
ಪಾಣಿದ್ವಂದ್ವಸಮರ್ಚಯಾಚ್ಯುತಕಥಾಃ ಶ್ರೋತ್ರದ್ವಯತ್ವಂ ಶೃಣು।
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ಜಿಘ್ರಘ್ರಾಣಮುಕುಂದಪಾದತುಲಸೀಂ ಮೂರ್ಧನ್ನಮಾಧೋಕ್ಷಜಂ॥"

"O tongue! Sing the praises of Kesava. O mind! Meditate and contemplate on Muraripu. O the pair of hands! Worship Sridhara. O the pair of ears! Listen to the deeds and life-history of Achyuta. O the pair of eyes! Engage yourself in the feasting of the All-Transcendent Form of Sri Krishna. O the pair of feet! employ yourself in going to the abode (temple) of Sri Hari. O nose! Be smelling the *Tulasi* lying at the feet of Mukunda. And O head! Engage yourself in ever-bowing down at the feet of Adhokshaja."

For each of the functions described, a different name of the Lord is used. The name is befitting the function. It may not be out of place to state briefly the significance of each of the names. (1) *Kesava*—He whose auspicious or holy curled hair shines in blue colour; He from whose body were evolved Brahma (the four faced god) and Rudra; He who killed the demon Kesi who attacked Him in the garb of an horse; He who is reclining in the Milk Ocean. The tongue must praise the Lord whose transcendent form is all beautiful, who is the First Cause; who is indestructable and who is ever ready to hear and redress the grievances of the gods. (2) *Mura-Ripu*—He who is the dreaded foe of the Rakshasa Mura-sura. We must meditate on the Lord as the one who removes all obstacles in our way of God-attainment. (3) *Sridhara*—By the relation of Creation, He always sustains Lakshmi like rays of light in gems, fragrance in flowers, moonlight in the moon and sweetness in nector; He keeps on His breast Lakshmi the mother of all; Worship should be offered to the Lord in His aspect of Mithuna, that is to say, to the Lord and His consort Lakshmi in conjunction. (4) *Achyuta*—He who does not allow to slip into *samsara* and such dangers the *chetanas* that seek refuge in Him; He because of whom, Brahma, Indra, Varuna and the like do not swerve from their positions; He who though incarnating among Brahma, Indra, Varuna and the like, is not shaken from His glory, his essence and attributes being ever imperishable. "He is eternal, calm and unswerving." (Nar. Up. 13). "I did not swerve from my path at any time before, hence I am called Achyula by that act" (Maha Bharata San Par. 343). The ears are given to hear such glories of the Lord. (5) *Krishna*—All bliss and existance is Krishna, the eternal Brahman, He is the universal Lord of both Earth add heaven; He is of sudha-satva, unsurpassed and of pleasing dark-blue complexion. "As my colour is dark-blue, I am called Krishna, O Arjuna" The eyes must feast on that All-transcendent Form. (6) *Hari*—Just as, though not desired, fire burns that which comes into contact with it, by merely thinking of Him, the Lord destroys the sins of the even wicked minded; He is called Hari as he destroys the *samsara* of his devotees and as he is also of the auspicious ar holy yellow colour. The legs should be used in visiting the abode (temple) of that Lord. (7) *Mukunda*—He who bestows, though not prayed for, eternal highest heaven (Sri Vaikunta) to those whose bhakti is concentrated in Him alone. The nose should be used in inhaling the sweet and purifying scent or the sacred *Tulsi* which adorns the feet of such a Lord. (8) *Adhokshaja*—He who knows simultaniously and immediately in full (*i.e.*, without needing the intervention of any organ or other medium) all things ever, by his inherent power alone. "At no time my vitality flows downward, hence I am named Adhokshaja." Adh-earth, aksha-heaven, ja-born, as he was born as Virya in the middle region between earth and heaven. The head should always bow down to that Lord alone.

(*To be continued*)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
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4.	The Tree of Happiness	0—1—0
5.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

"POLITICS PHILOSOPHY & PHANTASY"

G. R. JOSYER,

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HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
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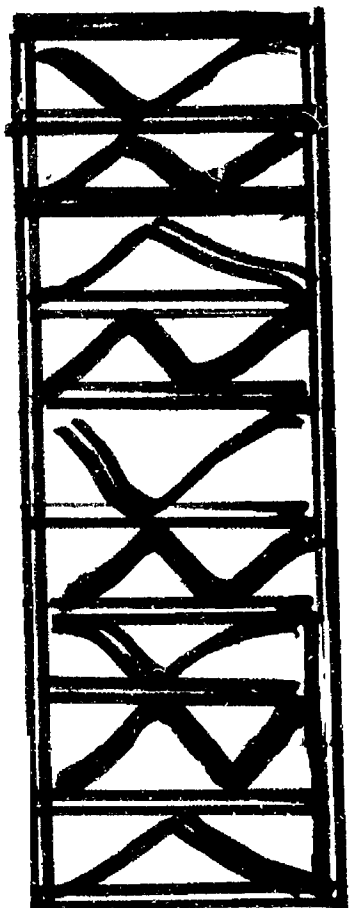

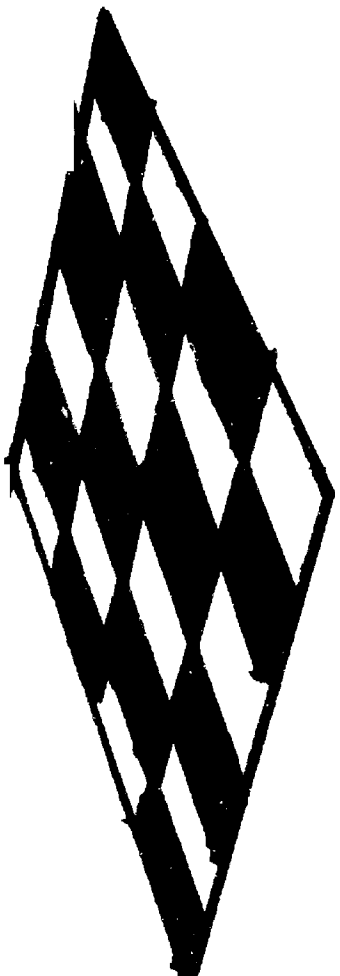

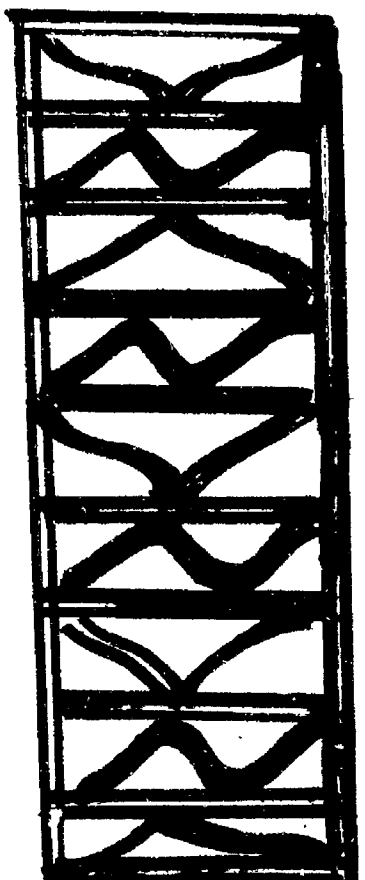

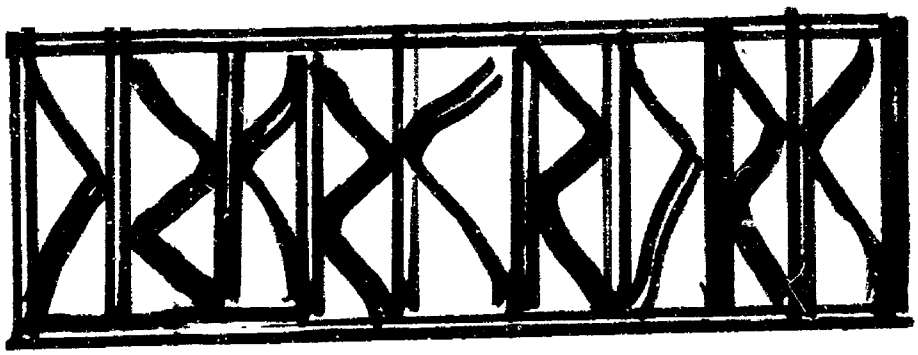

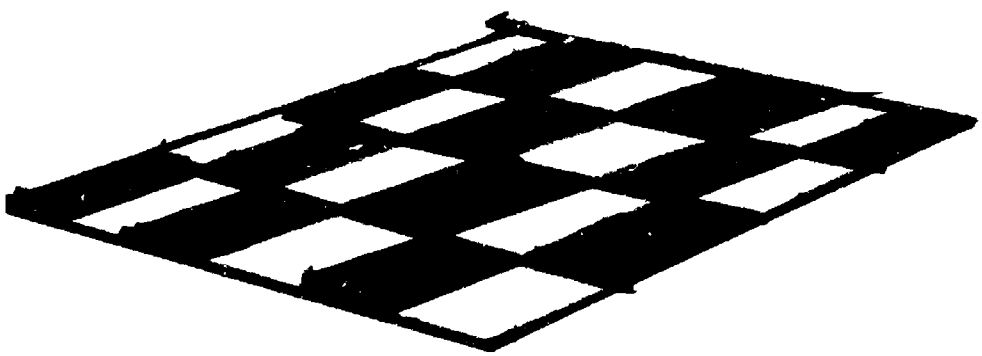

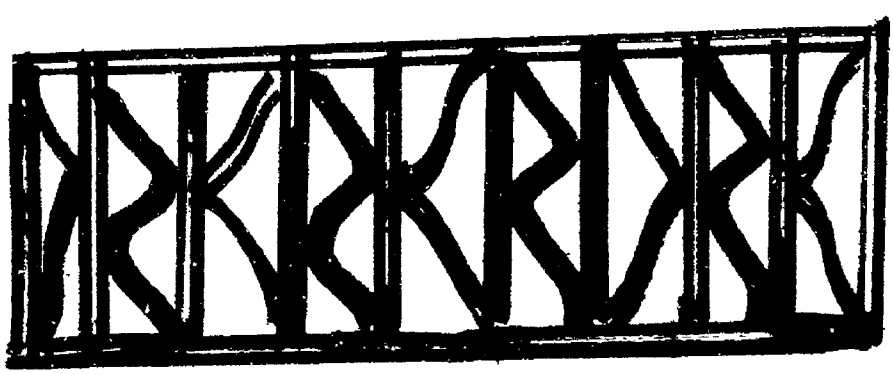

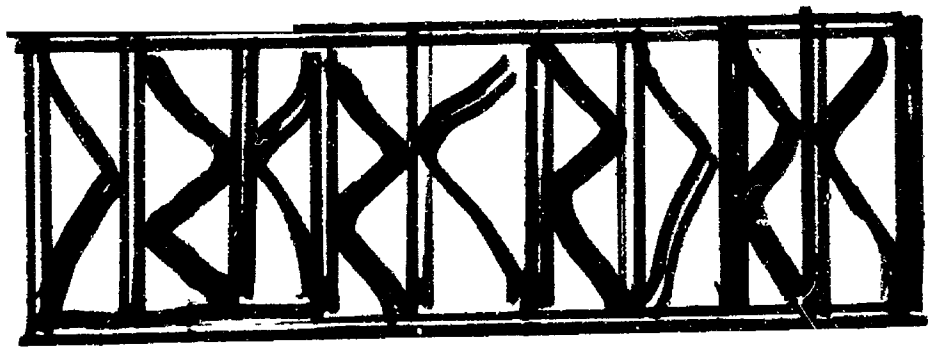

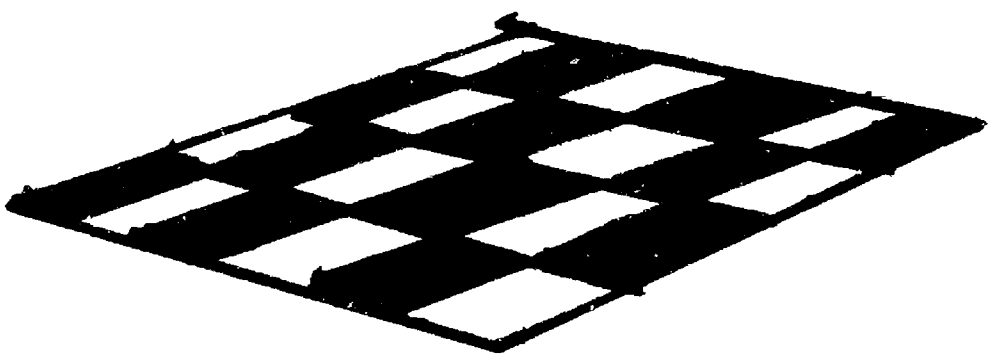

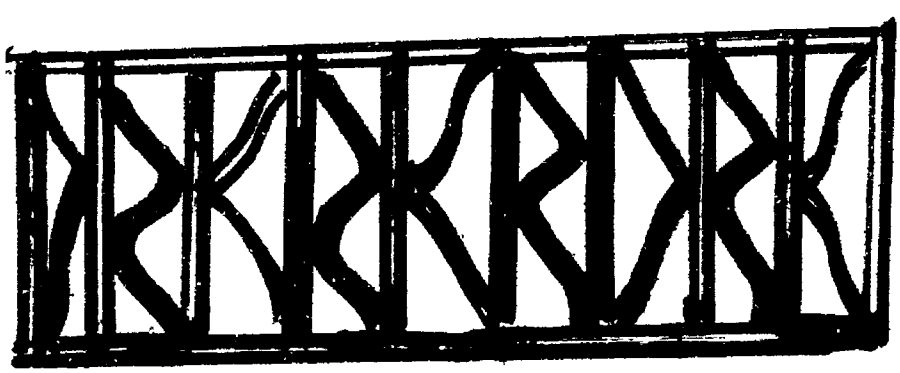

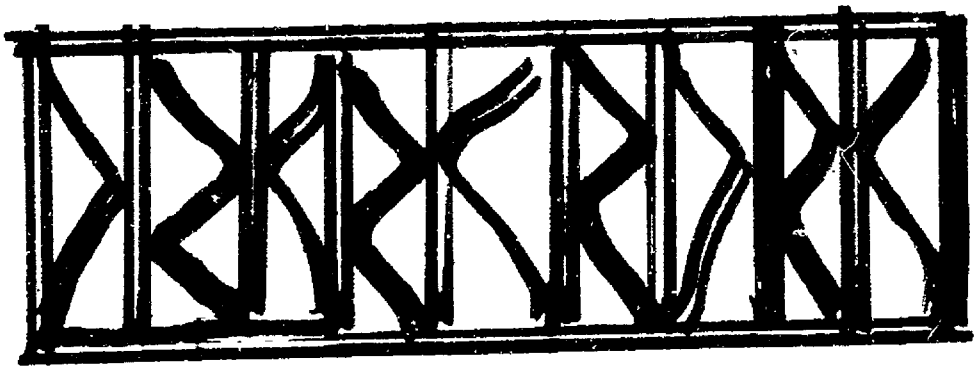

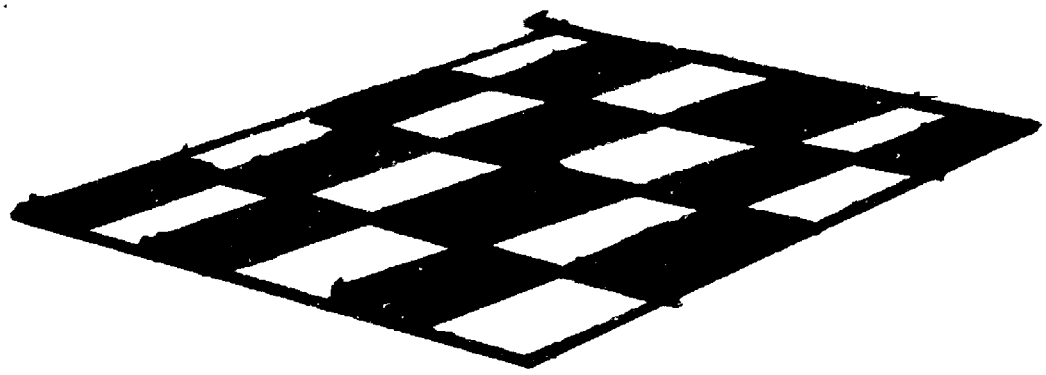

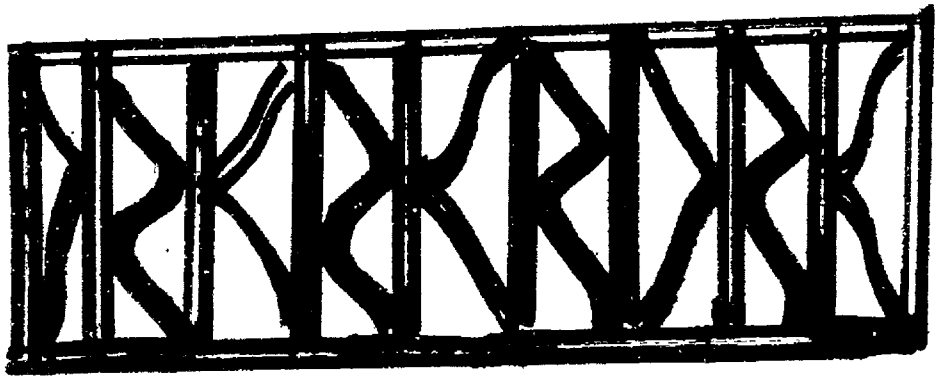

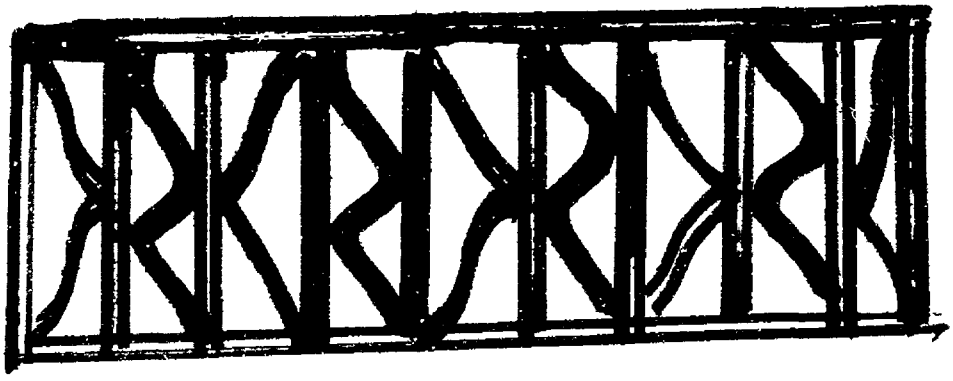

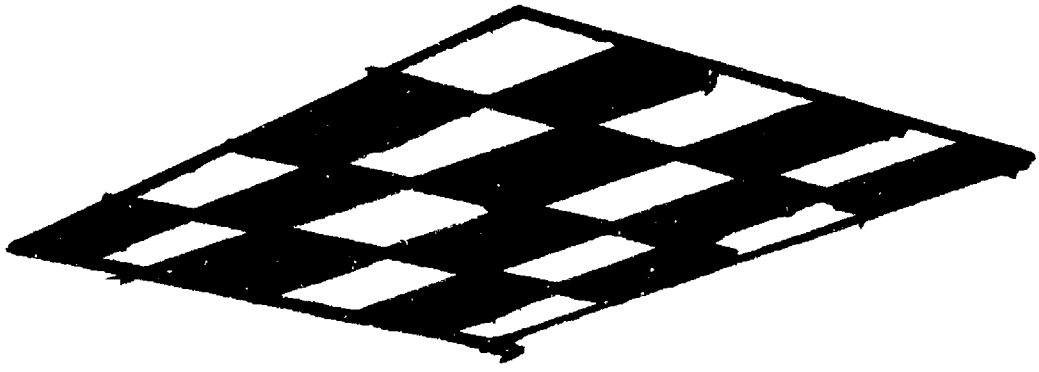

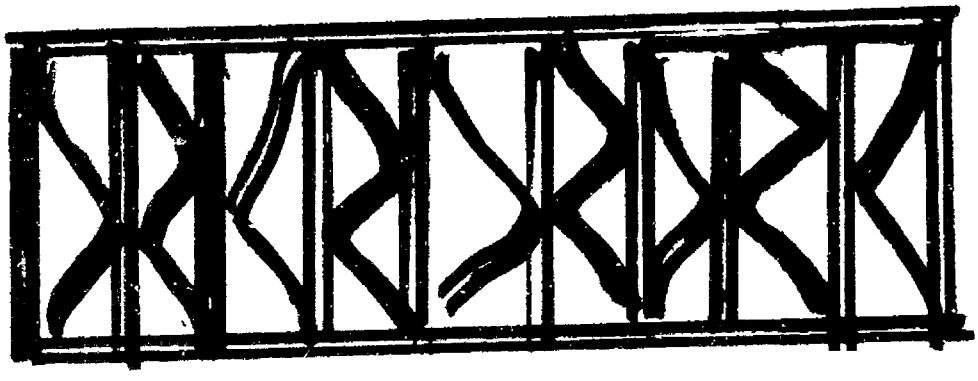

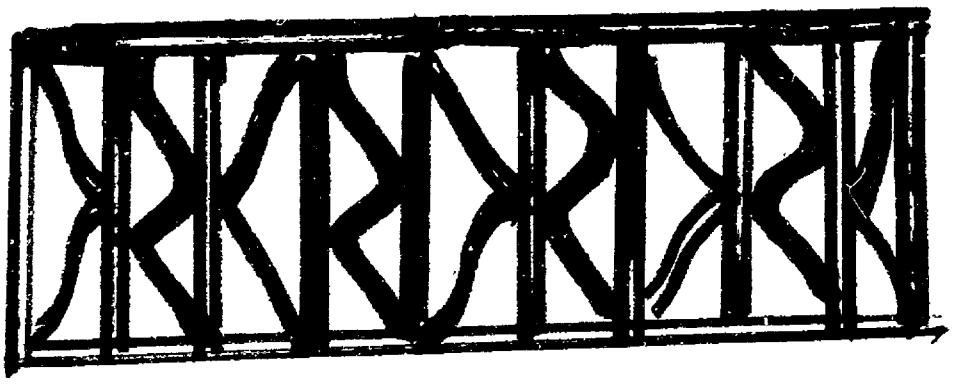

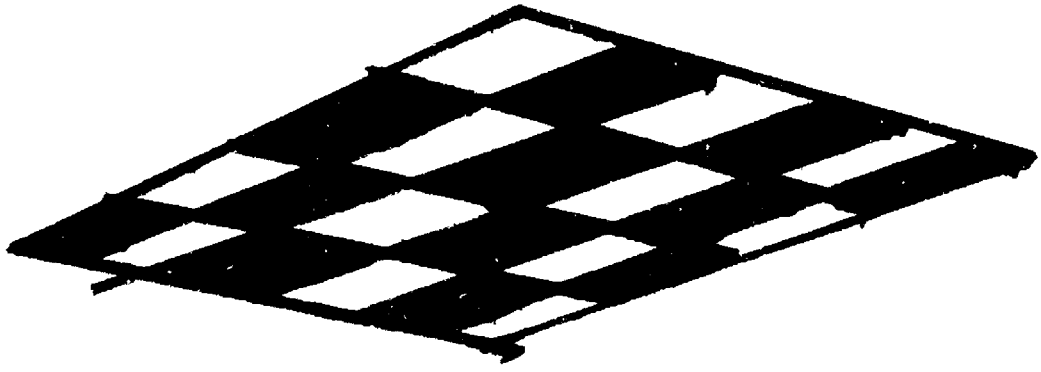

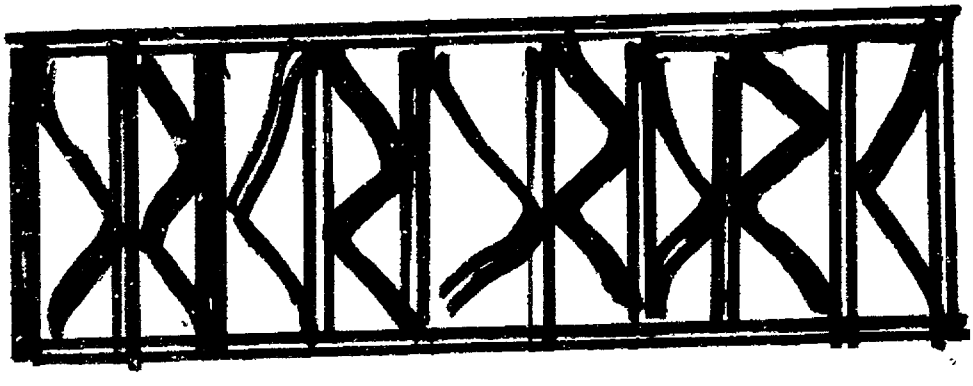

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THE ART OF SELLING

Every Sales Manager should see if he can prove the value of his goods by demonstrations—by a bit of dramatic showmanship.

"The show's the thing" that makes the strongest impression upon the mind of a possible customer. It is vastly better than talk

Some goods are well suited to be shown by demonstration and some goods cannot be shown by demonstration at all.

For instance, I have been trying for years to find a way to give a demonstration of a business book, but as yet without much success

On the other hand, take a salesman who is selling fire extinguishers. He can set fire to a small building or to his motor-car, and then, when the flames are six feet high, he can turn on his extinguisher and put a sudden end to the fire

That daring young globe-trotter—Robert Edison Fulton—tells a story in his book—"One Man Caravan"—of a salesman who sold a fleet of tractors in Afghanistan by giving a striking demonstration

The salesman had arrived in Kabul the capital of Afghanistan, with a big tractor He showed it to King Nadir, but both the King and his advisers under-valued the strength of the machine

"No use talking to me of horse-power," said the King. "In Afghanistan we use elephants."

The salesman saw his chance "Bring out your biggest elephant," he said "and we'll have a tug-of-war between him and my tractor."

The King agreed. His biggest elephant was brought out and harnessed to the rear end of the tractor.

At first the salesman kept his brakes on. The elephant tugged mightily but could not drag the tractor. Then the salesman slipped his clutch in and pulled the elephant, struggling and floundering, down the whole length of the street. As a result, King Nadir gave him a big order.

The Toronto magazine—"Marketing"—recently gave several other instances of demonstrations by salesmen.

A lumber salesman, selling to farmers on market days, showed a model pig-pen with a couple of pigs in it

A bed-sheet salesman, to get a big order from a hospital, tore two of his sheets into strips knotted the strips into a rope, tied one end to a radiator, and let himself down from a third-storey window to show how strong his sheets were.

Another salesman, selling paper towels, squirts a blob of ink from his fountain pen on one of his towels, and then points to the large size of the blot.

A belt salesman travels with an apparatus that shows the strength of belts, and gives a show in the back-yard of a factory, and so on.

To sell to the eye—to dramatise the goods in some striking way—that is the one best way to capture the favourable attention of any customer and to convince him of the value of the goods.

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BATTLES VERSUS BABIES

A century and a third ago men were following with bated breath the march of Napoleon, and waiting with feverish impatience for the latest news of the wars. And all the while, in their own homes, babies were being born.

In one year, almost midway between Trafalgar and Waterloo, there stole into the world a host of heroes. During 1809, William Gladstone was born at Liverpool, Alfred Tennyson at Somersby, and Oliver Wendell Holmes in Massachusetts.

On the very same day of that year, Charles Darwin made his debut at Shrewsbury and Abraham Lincoln drew his first breath in old Kentucky. Music was enriched by the advent of Felix Mendelshohn at Hamburg.

But nobody thought of babies, everybody was thinking of battles.

Yet, viewing them each in the truer perspective which the distance of a hundred and thirty-three years enable us to command, we may well ask ourselves, "Which of the battles of 1809 mattered more than the babies of 1809, or the babies of 1944?"

THE ROYAL "WE"

The use of the plural by a person speaking more from his office or position of authority than for himself is to be found in Beowulf. The *royal* plural is said to have been first introduced by King John. His example was followed by German and French sovereigns about 1200.

UPSIDE DOWN IMAGES

You see yourself upside-down in the concave side of a spoon—though only if it is beyond a certain distance from you—because the shape of the mirror makes the beams of light reflected to your eye cross over.

In other words. light from a part of your face *below* your eye, such as your chin, in order to get back to your eye. has to be reflected from a point *above* the centre of the spoon, and vice versa for your hair or any other point *above* your eye.

This does not happen with the convex side of the spoon because the curvature of the reflecting surface "spreads out" the reflected light and the image is the right way up, but distorted.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
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The Rationalist.

Monday 17-9-1945.

THE FOURTH REPUBLIC

"Frenchmen and French women, you are present at the birth of the Fourth Republic," announced General De Gaulle last week.

We have heard of Kings being numbered, Krishnaraj Wadiyar III, George VII, Edward VIII, and so on. But France has the credit of amusing and amazing the world with the numbers, not of its sovereigns, but of its Republics and Empires Its curious people have been shifting from Monarchy to Republic, Republic to Empire, again Monarchy, Republic, Empire, and again Republic and so on. Other nations change the personnel of their Governments, but the French, like uncertain children, go on changing the form of their Governments.

The Poet has said,

"For forms of Government let fools contend,
Whatever is best administered is best."

But in France, unfortunately, no form of Government seems to administer best, and so a harassed people or a masterful personage go on changing it frequently. The Third Republic commenced in 1871, and during its last 21 years, there have been no less than 20 different Heads of the Government, who have had 45 entirely new Cabinets!

It is a strange sight, and if Rousseau, the author of "Social Contract," should resurrect and see how social contract has worked in his country since his days, he would realise the large distance between his theory and his countrymen's practice

But he had a taste of it in his own time, for he was reduced to make a living by copying music, and when Emperor Joseph II visiting him exclaimed, "So great a man copies music," Rousseau replied, "I tried to teach Frenchmen to think, it failed; now they may sing and dance!" And on the death of Louis XV he said, "There were two despised men in France, the king and I; I am now alone!"

Like England France had a long line of kings, down to 1792. By then unjust laws, unjust taxation, and a currupt Court drove the public to fury, and the palace was stormed and the monarchy was abolished. The Girondists, or moderates, and Jocobins, or extremists, established the first Republic, and three men, Danton, Marat, Robespierre, shed rivers of blood, and were themselves beheaded on the scaffold.

This Danton is pictured as of gigantic stature, large head, a bull-dog's face marked with small-pox, an eye of fire, and a voice which was compared to thunder and a lion's roar, realising the popular idea of a revolutionist whose terrific images frightened those he could not persuade. Revolutionary as he was, he seems to have foretold a youthful royalist prince, even in 1792, "After our storms France will return to monarchy, and you will be king. Adieu, young man, and remember the prediction of Danton." That young man became King Louis Philippe I in 1830.

The First Republic lasted just 12 years, till 1804, and in that year Napoleon, First Consul, made himself Emperor. The First Empire then lasted but 10 years, and in 1814, Napoleon abdicated, and Monarchy was restored-with Louis XVIII as King. To this Louis XVIII are ascribed the *bon mots* "Punctuality is the politeness of Kings," and, "In my family we are murdered, but we

never commit murder." Ten years later he was succeeded by his brother Charles X.

Within six years there was a revolution and he was driven out, and Danton's Louis Philippe I was made King. He declared,

"We shall endeavour to maintain the proper mean, equally removed from the abuse of royal power, and the excesses of popular power."

The endeavour was not succesful. Within 18 years the monarch had become so unpopular, that Lamertine, poet and statesman, who had greeted him at his accession with the words, "You are the best republic," was forced to exclaim. "If a throne crumbles of itself, I will not try to raise it." The King abdicated, and the second Republic was established, with Louis Napoleon, Napoleon's nephew, as President.

(To be continued) *Editor.*

MACARTHUR'S FATHER

General Douglas Macarthur's father, Arthur Macarthur, was also in the Army: he fought in the American Civil War, was wounded four times and was known as "The boy Colonel of the West.'.

The circumstances of Lieut-General Arthur Macarthur's death in 1912 outdo in drama anything that even his son has achieved. Against doctor's orders, he had insisted on attending in Milwaukee the 50th Annual Reunion of his regiment of the Grand Army of the Republic. There, in the Banquet Hall, he was called upon to make a speech, and mounted the platform to deliver what he began prophetically by saying was to be his last tribute to his old comrades in arms. As he reached his fiery peroration, his voice suddenly faltered, he swayed—and he dropped dead. There was a shocked silence in the hall. Then his old adjutant, who stood beside him, took the tattered and blood-stained flag of the regiment, cast it over the dead General, and, piling drama on drama, himself fell lifeless over his beloved chief's body.

A CELEBRATION

In response to the invitation of Messrs. T. Yalakachar and Y. Cheluvachar, proprietors of Chamundeswari Talkies, the elite of the city, prominent civil and Palace officers, Judges, lawyers, merchants, and Municipal Councillors and numerous public of the city attended the celebration of the Fifth Anniversary of the Coronation of H. H. the Maharaja Jayachamarajendra Wadiyar, G.C.S.I., on the occasion of Ganapathi mangalarathi in the beautiful hall of the Talkies. Srimati D. K, Pattammal, the famous star-songstress of Madras and her party gave the occasion added glamour by music of high quality. With mangalarathi and benedictions for the happiness and long reign of His Highness, and distribution of sweets, cocoanuts and pansupari to the assembled guests the pleasant function came to a close.

A POST-SCRIPT

When a memorandum passed round a certain Government department, one young pedant scribbled a postscript drawing attention to the fact that the sentence ended with a preposition, which caused the original writer to circulate another memorandum complaining that the anonymous postscript was "offensive impertinence, up with which I will not put."

A MOTHER'S SINGING

A noted prima donna went to her agent to engage someone to sing her children to sleep. "I can certainly find a good second-rate singer to do that," said the agent. "But why go to the expense when you have such a lovely voice of your own?"

"My singing is worth £200 a night," said the prima donna. "I can't squander all that on the children."

DOCTORS' OATH

It is not known who was the author of the oath attributed to the physician Hippocrates. It is clearly designed to be taken by an apprentice of a great physician and contains a statement of the principles of medical ethics which has had great influence on the history of medicine Here are some quotations from it.

"I swear by Apollo the healer invoking all the gods and goddesses to be my witnesses that I will fulfil this oath and this written covenant to the best of my ability and judgment I will look on him who taught me this art even as one of my own parents ...The regimen I adopt shall be for the benefit of my patients according to my ability and judgment, and not for their hurt or any wrong.

"I will give no deadly drug to any, though it be asked of me, nor will I counsel such, and especially I will not aid a woman to procure abortion. Whatsoever house I enter there will I go for the benefit of the sick refraining from all wrong-doing, and corruption, and especially from any act of seduction, of male or female, bond or free.

"Whatsoever things I see or hear concerning the life of men in my attendance on the sick, I shall count such things to be sacred secrets. Pure and holy will I keep my life and art."

Although this oath is not formally taken to-day in all medical schools, it remains the basis of all codes of medical conduct.

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THE STORY OF SHORT-HAND

The earliest recorded shorthand dates from 63 B C Marcus Tullius Tiro devised a system for recording the speeches of Cicero, Seneca and other orators. His method was taught in schools and learnt even by emperors. The Greeks are believed to have had a shorthand in the fourth century B C

The Greek and Tironian shorthands were known by Roger Bacon and others in the Middle Ages, and variations of them were developed.

One Timothy Bright dedicated his work, "Short, Swift and Secret Writing by Character," to Queen Elizabeth in 1588 Other systems known as stenography, brachygraphy, or tachygraphy were produced in 1602, 1630, 1767 and 1786. Pepys used the one invented by Thomas Shelton for his diary.

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(Contd. from last issue)

3. The following description of the Lord's All-transcendent Form will be explanatory of how the Lord becomes the recipient of the usefulness of the soul-intelligence.

(The Lord, clothed in His All-transcendent Form performs the works of creation or evolution).

(a) The Lord's All-Transcendent Form is dearer than even His self-luminous and self-blest essence, and His all-awakening and all-blessing attributes. "ಇಚ್ಛಾಗೃಹೀತಾಭಿಮತೋರುದೇಹಃ"—He is possessed of Transcendent Form of his own much-beloved choice (Vish. Pu. 5-5-84)

(b) It is worthy of Him, being thus distinguished from all such forms as are unworthy of those to whom they pertain.

(c) It is eternal, resembling in point of duration, the very essence and attributes of the Lord and, consequently, being possessed of a duration which is without beginning or end.

(d) It is ever the same, that is, transcends all kinds of vicissitudes such as increase, decay, etc. "ಸದೈಕರೂಪರೂಪಾಯ" —To Him whose Form is ever the same (Vish. Pu. 1-2-1).

(e) It consists of all-pure substance "ನತಸ್ಯಪ್ರಾಕೃತಾಮೂರ್ತಿಃ" —His Form does not consist of gross substance (Mah. Bharat).

(f) It advantageously exhibits the all-loveable essence of the Lord and is thus distinguished from the bodies of bound-souls, which darken and veil the intelligent soul-essence.

The darkening and veiling of the intelligent soul-essence, which the bodies of bound-souls cause, is due to the fact that such bodies consist of a substance in which the quality of purity (satva) is mixed up with the qualities of turbidity (rajas) and darkness (tamas). The Lord's All-Transcendent Form is eternally free from any such imperfection. "Even glowing with attractive attributes."

(g) It is of homogeneous, all-transcendent, infinite splendour.

(h) It is the seat of an infinite series of attractive attributes such as delicacy, etc. That is, fragrance, beauty, freshness, etc.

(i) It is the object of contemplation, sought for by saints. "ಯತ್ತೇರೂಪಂ ಕಲ್ಯಾಣತಮಂ, ತತ್ತೇಪಶ್ಯಾಮಿ"—I would realise by Thy grace that Form of Thine, which is most blest (Isa. Up.).

ಯಾಶ್ವನ್ಯಾತ್ವಾಮೃತೇದೇವಿಸರ್ವಯಜ್ಞಮಯಂವಪುಃ ।
ಅಧ್ಯಾಸ್ತೇದೇವದೇವಸ್ಯಯೋಗಿಚಿನ್ತ್ಯಂಗದಾಭೃತಃ ॥
(Vish. Pu. 1-9-124).

Goddess! What soul other than Thee dwells in the Highest Lord's saint-meditated Form, the goal of every sacrifice?

(j) It overpowers, by its attractiveness, every soul who happens to have sight of it. The most ignorant are as much effected by it, as the wisest. "ರೂಪೌದಾರ್ಯಗುಣೈಃಪುಂಸಾಂ ದೃಷ್ಟಿಚಿತ್ತಾಪಹಾರಿಣಂ"—He who, by the charms of his form and mind, drew to him, the eyes and even the hearts of males themselves (Ram. 2 3-28). "ಸರ್ವಸತ್ವಮನೋಹರಃ"—winning the heart of every living thing (Ram.). "ಕಂಡವರ್‌ತಮ್ ಮನಂವಳಂಗುಂ" —whoever sees that Form, he will give up his heart to it.

(k) It weans souls from desiring the enjoyment of anything else. "Choosing to worship his unique form and be blest, house-holders spurned all other great bliss they possessed."

(l) It is enjoyable by eternal Angels and Freed-souls. That is, even by souls whose intelligence amounts to omniscience. "ಶುದ್ಧಿಪ್ಣೋಃಪರಮಂಪದಂ ಸದಾ ಪಶ್ಯನ್ತಿಸೂರಯಃ".—The highest all-sought Form of the all-pervading Lord is by eternal Angels, ever seen (and adored).

(To be continued)

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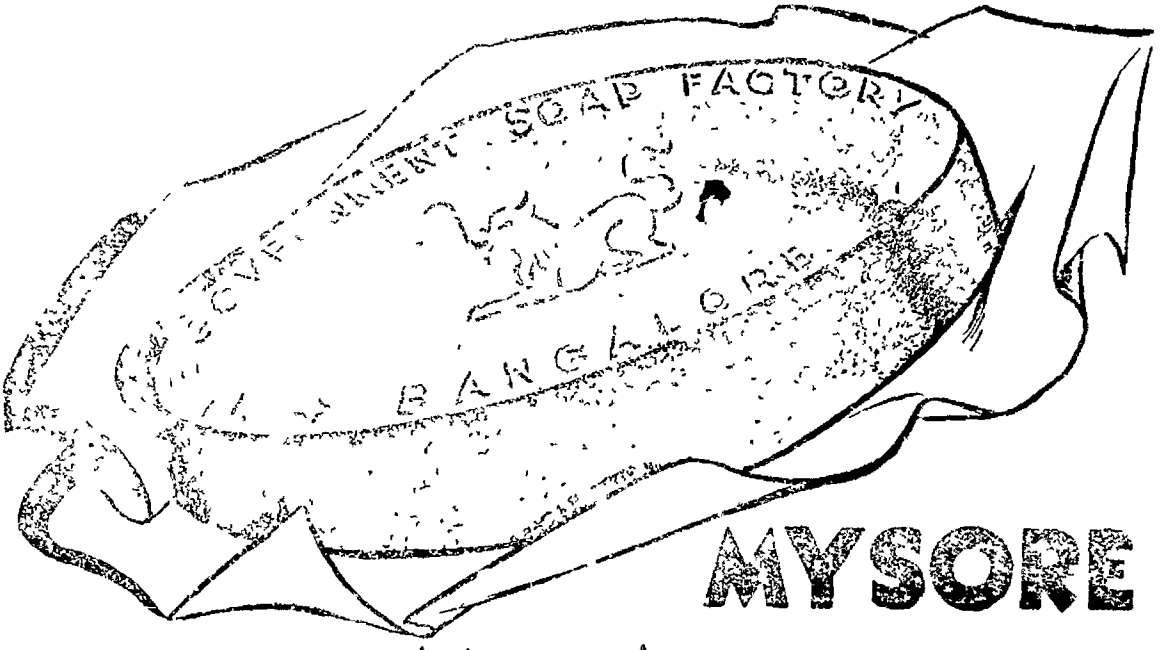

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ASKING QUESTIONS

Charles Steinmetz the famous electrical inventor, once said—"No man becomes a fool until he has stopped asking questions."

Every boy of eight asks questions. His brain is a little question factory. His parents, if they are not very wise, call him a nuisance, but he shames his father by his quest for knowledge.

He wants to know more, so he asks questions. Almost every man, I think, learned more in his eighth year than he has ever learned in any year since.

When the boy becomes 18, he does not, usually, ask so many questions. By that time he has begun to pretend that he knows more than he does.

Many men of 40 have quite given up the habit of asking questions. They want people to think they know all that they need to know.

It is a foolish pose. No man is as wise as some men look. Few men know more than 30 per cent of what they ought to know.

Asking questions is a sign of an active mind. It is a sign that a man appreciates the value of knowledge.

The most persistent question-asker I ever knew was Northcliffe.. I once spent a week-end with him, and he asked me about a couple of hundred questions!

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Every sensible man should ask questions and be glad to answer them. When a man is annoyed by questions, that is not a point in his favour.

I have known an employee to be discharged for "asking so many questions." There are quite a few foremen who resent questions, which is one sign that they are not qualified to be foremen.

The fact is that almost everyone can teach us something, and a wise man will retain all through his life the habit of asking questions and answering them.

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Eat meat only once a day and as far as possible let your diet be eggs, cereals, vegetables, fruits, and fresh cow's milk. Chew your food carefully.

Early to bed, early to rise

Sleep in a very dark and quiet room with the windows open Let the minimum of sleeping hours be six and a half, the maximum seven and a half.

Take one day of absolute rest each week .....On this day refrain from even reading or writing.

Try to avoid all passions and strong mental stimulants Do not overtax your brain at the occurence of inevitable incidents or of coming events. Do not say unpleasant things or listen, if possible, to them.

Be married.

Be moderate in the consumption of even tea and, of course, tobacco and alcoholic beverages.

Avoid badly ventilated rooms.

HAPPY THE NATION

Until the Germans collapsed they seemed unconquerable; but so was Clemenceau. He uttered to me in his room at the Ministry of War words he afterwards repeated in the tribune: "I will fight in front of Paris; I will fight in Paris: I will fight behind Paris."

Everyone knew this was no idle boast. Paris might have been reduced to the ruins of Ypres or Arras. It would have not affected Clemenceau's resolution. He meant to sit on the safety-valve, till he won or till all his world blew up!

He had no hope beyond the grave; he mocked at death; he was in his seventy-seventh year. Happy the nation which, when its fate quivers in the balance, can find such a tyrant and such a champion!

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The Rationalist.
Monday 24-9-1945.

THE FOURTH REPUBLIC

II

The Second French Republic did not last even four years. We have seen that Louis Napoleon was made Prince-President in 1848. Partly by nature, partly owing to the name he bore, he was an uncurbably ambitious man. "With the name I bear I must have either the obscurity of the dungeon, or the light of power," he declared. He had been banished, and had escaped from prison, and on the fall of the monarchy he was made President.

A contemporary said of him, "That man has no sentiment of good or evil, only the sentiment of self." Thoughtful men knew that the Republic would not last. Thiers the historian said, "It is always destined to end in imbecility or blood It only remains for us to make ourselves forgotten."

And shortly after the change, the great Victor Hugo prophecied in the Constituent Assembly, "What means the prolongation of the powers of the President? It means the consulate for life. Where does a life-consulate lead? To the Empire!" And he hurled at the President this thunderbolt, "You wish, even *you*, to pick up the crown and sceptre after him as he picked them up,—he, Napoleon, after Charle-magne,—and to take in your puny hands this sceptre of Titans, this sword of giants! Why? For what purpose? What! After Agustus Augustulus! What! Because we have had Napoleon the Great, must we have Napoleon the little?"

However there was no holding him back. Within three years, in 1851, he made a *coup* and became a dictator, and next year became Emperor, with a popular vote of 7,800,000!

So the Second Republic did not last more than 3 years, and was soon after followed by the Second Empire.

The French nation of the 19th century provide ample food for thought to the political philosopher. They prove the conclusion that the public as such in no country have a consistent and permanent political faith. Their votes can be had for any system provided it is headed by a forceful person or set of persons.

The same thing is being worked out before our eyes in Spain. King Alphonso gave place to Republican President Miyaja, who has been expelled by the Dictatorship of General Franco, and to what unforseen thing Franco will give place we have to wait and see.

In China half the nation seem to be Communistic and half Republican.

So we think Democracy and popular Government cannot be assumed as the final and permanent phase of political growth. It is only an interlude between one phase and another of autocracy or despotism, benevolent or molevolent, under a hereditary or self-made Ruler.

The second Napoleon's Empire lasted some 18 years. He waged many wars, against Russia, against Austria, against Mexico, and against Prussia. The last one brought his end, and the end of his Empire.

Defeated France then commenced the Third Republic, in 1871, and Thiers, our historian, was elected President.

The defeat of France in the Franco-Prussian war gave birth to the Third Republic in 1871. After fifty years of some kind of peaceful progress, the crisis of the first Franco-German war somehow passed, and left the Republic shaken but intact. The second Franco-German war, however, brought its end. And a battered France, a humiliated France is dusting its tattered garments and nursing its bruised limbs; and seeking to establish what De Gaulle calls its Fourth Republic.

Marshal Petain, the promising youth, saw the birth of that Third Republic. And Marshal Petain, defamed and desecrated, has lived to see the death of that Republic. And De Gaulle steps in to found what he calls the Fourth Republic.

Its future no one can foresee. Politics in our times has become a game of humbug. "Patriotism," Dr Johnson is said to have said, "is the last refuge of a scoundrel." Gruff and untrue as that statement appears at first sight, the politics of our times seems to present an endless panorama of scoundrelism, red, black, or white, begrimed with blood, or wheedling and unctuous, promising to the ear but denying to the hand. The voice, the power, the action, is the politician's, and the Public, with capital P if you like, in India, England, or U.S.A., agrees, willingly if possible, under force otherwise; as a New Yorker observed some time ago, "England, you know that little island the other side of the Statue of Liberty. We have the Statue. They have the Liberty!" Have they, we wonder. *Editor.*

MORE LAWS

Once, when on a visit to one of the Govdementia countries, I was told of a strange experiment. A friend in that country related the story to me.

The owner of a huge department store had died, I was told, and the store was now being managed by his son.

The son had studied Economics at a University for four years. And he had developed a unique theory of his own.

He believed that a store should be run as though it were a Government.

The greatest of all organisations is a Government. Therefore it should be taken as a model.

He announced that he would become a Dictator. And he began to issue a number of edicts Some of these edicts were as follows:—

All the entrance doors except three were closed and every customer was required to take out a Passport.

All credit customers were required to have their finger-prints taken.

Any customer entering the store with a parcel of goods bought elsewhere was require to pay a 10 per cent tax on these goods.

A fine of 1/- was imposed upon every customer who left the store without buying.

All parcels were opened and the goods checked off at the exit doors.

By giving 2/6 to a doorman I managed to go inside the shop. There were no customers, as far as I could see. Many of the sales people were playing dominoes.

"Where is your Managing Director?" I asked a sales girl. "Oh," said she, "I suppose he is up in his office, thinking of new laws."

Both businesses and Governments might benefit by the story.

"POLITICS PHILOSOPHY & PHANTASY"

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(*Contd. from last issue*)

(m) It is balm to every wound, just as a fragrant lotus lake brings relief and refreshment to the wearied traveller. "ಏಷಬ್ರಹ್ಮಪ್ರವಿಷ್ಟೋಽಸ್ಮಿನ್ಪ್ರೀಷ್ಮೆಷಿತಮಿವ ಹ್ರದಂ"—Spent as I am, I have entered the Lord, just as one scorched by the sun's heat, plunges into a cool lake.

(n) It is the root of all the infinite series of the Lord's incarnations. "ಅಜಾಯಮಾನೋ ಬಹುಧಾವಿಜಾಯತೆ । ಕಸ್ಯಧೀರಾಃ ಪರಿಜಾನನ್ತಿಯೋಽನಿಮ್ ॥ unborn, He is born glorious manywise; the wise perceive the births which adorn Him.

(o) It is the saviour of all souls, in as much as, it is only clothed in such Form, that the Lord fosters with boons and saves from ills all kinds of souls be they seekers of Lordships (ಐಶ್ವರ್ಯಾರ್ಥಿನಃ) seekers of the state of bodiless soul-enjoyment (ಕೈವಲ್ಯಾರ್ಥಿನಃ), or seekers of disinterested loving service at the Lord's feet (ಪ್ರೀತಿಕಾರಿತಪರಾರ್ಥಕೈಂಕರ್ಯಶಾಲಿನಃ); be they propitiators by the method of devotion (ಭಕ್ತಿ), or by the method of faith (ಪ್ರಪತ್ತಿ); be they the eternally enjoying and serving Angels themselves or souls, who by becoming freed from the bondage of erratic action brought on by ignorance, have attained the likeness of Angels.

(p) It is the support of all, *i.e.*, is the support of the highest Heaven as well as of all that is below.

(q) It is adorned with Weapons and Ornaments. That is, in token as it were, of its being the support of all, as mentioned in (p). The All-Transcendent Form is adorned with Weapons and Ornaments, these Weapons and Ornaments consisting, primarily, of Angels invested with regency over various departments of the Lord's Realm, and comprehending, secondly, the totality of souls and bodies in the universe]

2. How does one intelligence become *sesha* disposable for the Lord's purposes) to another intelligence ? The very essence, existence action and inactions of the soul-intelligence (the finite soul) are entirely dependent on the omniscient-intelligence (the Lord). Hence there is nothing inconsistent in saying that the soul-intelligence is *sesha* to the Omniscient-intelligence, *Seshi*. (This is the *Sesha-Seshi sambandha* between the finite soul and the Lord).

3. How does ignorance (*avidya*) veil such an intelligence (the finite soul)? Because it is the seat of intelligence (ಧರ್ಮಭೂತಜ್ಞಾನ–attributive intelligence or consciousness). The stone will not become disturbed but it is only the water that becomes ruffled. (Avidya or ignorance can have entry only where there is ಜ್ಞಾನ or intelligence-ignorance cannot veil non-intelligent -matter). *Gnana* or attributive consciousness is *dravya* or substance and it is always in a ruffled condition. This activity may be in respect of unworthy objects (sense-satisfying objects) in respect of what is truly loveable (object of attainment).

4. How is the subtle (body) in the gross (body)? The soul is embodied in the subtle body. The subtle organs are closely linked with the gross organs and the latter are propelled by the former. When the soul leaves the gross body the link is severed and the soul comes out with the subtle body just like the wind carries along with it the fragrance of things.

[Gita says:—

"ಶರೀರಂಯದವಾಪ್ನೋತಿಯಚ್ಚಾಪ್ಯುತ್ಕ್ರಾಮತೀಶ್ವರಃ ।
ಗೃಹೀತ್ವೈತಾನಿಸಂಯಾತಿವಾಯುರ್ಗಂಧಾನಿವಾಶಯಾತ್ ॥

(XV-8)

Whatever body is entered into, or whatever body is departed from (at the time of what is called death), the soul which is the lord of the sense including the mind, always takes with it the senses and the elements in their subtle condition; like the wind taking with it to another place the fragrant subtle matters in flowers, sandal, musk, and the like. When birth takes place, the soul inside the gross body is always in conjunction with the senses and elements in their subtle condition. The soul remains as such in its progress of entering another body and enters another body as such.]

5. Why does not the subtle leave the soul when the gross leaves it ?

(a) Because in this *prakriti* world (world made up of mixed substance) there cannot be an *aprakrita* body (suddha-satva or pure substance body). The place when there is no *prakriti* body, is the *aprakrita* world (suddha-satva or pure-substance world, that is, Vaikuntha).

(b) Because the subtle body is the means of transport to the soul.

(*To be continued*)

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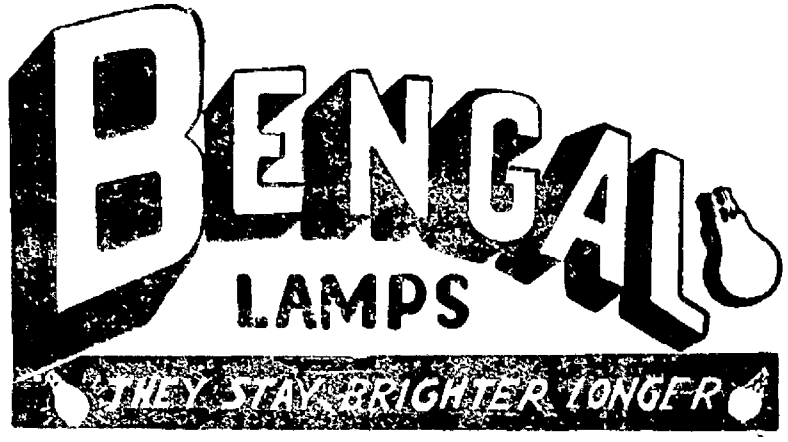

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